The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI, NO. 39.—WHOLE NUMBER 1079.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for November.

23. Twenty-third Sunday after Trinity. [The Collect, Epistle and Gospel for the 25th Sunday after Trinity to be used.]
30. First Sunday in Advent. St. Andrew the Apostle.

THANKSGIVING DAYS appointed by the Civil Authority.

November 27.—New York, Massachusetts, New Hampshire, New Jersey, Maryland, Pennsylvania, Maine, Connecticut, Ohio, Indiana, North Carolina, Kentucky, Louisiana, Rhode Island, Delaware, Georgia, Alabama, Florida, Mississipi, Arkansas, Texas, Tennessee, Missouri, Michigan, Illinois, Iowa, Wisconsin, California.

December 4.—Vermont.

DECEMBER.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. Ember Day.
19. " "
20. " "
21. Fourth Sunday in Advent. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen.
27. St. John the Evangelist.
28. First Sunday after Christmas. Holy Innocents.

Poetry.

From Keble's Lyra Innocentium.

Guardian Angels.

"Tell me now thy morning dream."
"In the flowery sweet spring-tide
I beheld a sparkling stream,
Whereby thousand angels glide;
Each beneath the soft bright wing
Seem'd a tender babe to bring,
Where the freshest waters tell,
In an ever-living well.

Far within the unearthly Fount
Showed the pure Heaven's steadfast rays,
Stars beyond what eye can count
Deepening on the unwearied gaze.
Whoso of those springs would draw,
Wondrous joy and wondrous awe,
On his soul together rise,
Starlight keen and dark blue skies.

Round the margin breath'd and bloom'd
Flowers from Eden: far below
Gems from Heaven the sides illum'd:—
But nor flower nor gem might show
Half so fair as your soft charms,
Who in you wore seraph's arms
Here are wafted, in pure vest,
Robed, and wash'd, and seal'd, and bless'd.

There one moment lay immers'd
Each bright form, and ere it rose,
Rose regenerate, Light would burst
From where golden morning glows,
With a sudden, silent thrill,
Over that mysterious rill.
Ne'er so bright, so gentle, sweep
Lightnings o'er the summer deep.

In a moment came that ray,
Came but went not: every sprite,
Through its veil of mortal clay,
Now is drench'd in quickening light;
Light wherewith the seraphs burn,
Light that to itself would turn
Whatsoe'er of earth and shame
Mars even yet the new born frame.

Through the pure Heavens now at large
See the immortal guardians soar,
Each joying to behold his charge
Purg'd, wing'd, brighten'd more and more,
As the strong undying spark
Buoys them upward to God's Ark,
To the Throne where all repair
With the first fruits of their care.

Nor with smile so glad and kind
Welcom'd God's High Priests of old,
Abraham's head with Abraham's mind
Offering gifts from field and fold,
Lamb or kid, or first-ripe corn,
Glory of the Paschal Morn;—
When the shades from Salem's wall
On Siloah's deepest fall;—

As in that entrancing dream,
On my sleep-embolden'd eyes,
From the shrine, the approving beam
Thrill'd as each new sacrifice,
Each new living ray, each soul
Borne beyond where shadows roll,
With its faithful watcher, found
Place in the eternal round."

O sweet morning dream, I pray,
Pass not with the matin hour:
Charm me:—heart and tongue allay,
Thoughts of gloom and eyes that lower.
From the Fountain to the Shrine
Bear me on, thou trance divine;
Faint not, fade not on my view,
Till I wake and find thee true.

Selected Matter.

From the Scottish Ecclesiastical Journal for Sept.

"How shall THEY hear without a Preacher?"

Concluded.

We have heard good people object to the very notion of street preaching, on the ground that both the minister and his discourse must be degraded in such a situation; and other persons insist on having churches to preach in, though they be only ragged churches.

Now the former objectors are those with whom it is most difficult to argue, and who are least open to conviction, because their opposition arises from strong conventional prejudice. We confess that we are *impatient* at having to defend the street-preacher's office from the charge of baseness. We regard it as a vocation so grand in itself as to be incapable of elevation; and whatever appearance of degradation it may seem to have contracted, is solely attributable to the unworthy manner in which it has been executed. To fix the attention of an intelligent congregation in any frequented church, or at least to insure the well-bred semblance of such attention, may be all which the superficial thinker deems necessary, or the fashionable preacher aspires to. But HE who "came to seek and save the lost" both taught and acted very differently; and we feel that HE is never better imitated than when "*sinners*," and not "the righteous," are being called to repentance. The Bishop of Ripon, for example, was never, we conceive, more gracefully employed in the work of his Diocese, than when preaching, the other day, to the prisoners in Wakefield House of Correction.

And, again, although the notion of "ragged churches," be a well-meant suggestion, it is, we believe, but a pious delusion. When did poverty and rags ever attract human nature, and especially the worst section of it? Is the drunkard attracted by the shabbiest dram-shop he can find, or by the flaring gas-lights and polished counters of the gin palace? Whether in good things or bad, men do not choose the inferior article; and to build churches for only the outcasts of society, is the surest way of keeping them altogether aloof. The truth is, that these "good people" have not considered the real connection betwixt churches and preaching. Churches are built for the *faithful* to meet in, for the purposes of prayer and praise, the administration of the Sacraments, and other offices of the Church; and as preaching is also a Divine ordinance, sermons are, of course, an essential part of public worship. But we have in the Liturgy many separate services; Morning and Evening prayer, "to be said daily throughout the year;" the Litany and Communion Service; as well as the baptismal marriage, burial, and churching offices; and it is only in some of these that a sermon is prescribed. It is a common but great mistake to regard churches *wholly* or *chiefly* as *preaching-houses.* The preacher's station ought to be *wherever* "men do congregate," and especially in those haunts where sin most prevails; and this fact is beginning to be appreciated.

Open-air preaching is practised without scruple in our missionary fields of labor; and though it may be that there, in a great measure, the necessity of the case has led to it, the question is well worth our consideration, whether the success which has in many instances attended missionary labors in our colonies may not be mainly attributable, under God, to this engine of Christian warfare. Nor can we forget the wonderful results which have blessed the labors of Mr. Breck, the American apostle of the wilderness, or doubt that much of their extent is to be traced, humanly speaking, to the same source. Is the Church at home less a missionary Church than the Church in the colonies, or than the Primitive Church itself, so long as we are surrounded by multitudes of fellow-creatures in as heathen a darkness as any Pagans can be? And if this cannot be asserted, is it safe or right for the Church at home to dispense with any of the weapons which have been found effective elsewhere, or in any other times? Would that the Bishops of the Church, both in England and Scotland, would turn their serious attention to the subject; or is street preaching, as the "Country Parson" thinks, too explosive a material for them to handle? Surely this cannot be justly affirmed, in the face of the instances to which we have alluded, where the practice has been attended with safety and life, and not danger and disorder. Infinite mischief, moreover, may accrue, if, in an age of general expansion, "the thoughts of men's hearts" be too much straitened over the subject upon which they think most deeply. If a whole parish, in respect to numbers, be born every day in Great Britain, and the parochial divisions remain nearly what they were 1000 years ago, we must be finding some irregular outlets for the Church's increased ministrations. Stone and mortar alone, could we use them *ad infinitum*, would not now overtake the stride of heathenism which has gone ahead of us. The preacher must himself go, with his own personal witness to the Truth of the Cross, into the very strongholds of Satan; or, if he do not, you may build *cathedrals* in these places of wickedness, and their inhabitants will continue to blaspheme outside.

It is a point well worthy of notice, that ever since the Reformation of the Church in this kingdom, instead of an expansion of discipline to meet the increased pressure of the growing wants of the times, there has rather been a tendency to contract its means of operation, and to curtail that broader plan which our Reformers indicated in their imperfectly developed system. Thus we see that London, which at the present day has a population not far short, perhaps, of that of all England in the sixteenth century, has lost what amount of out-door preaching was then allowed. The court is no longer addressed in the gardens of Whitehall; and though the crowd may now again pass (by a recent police regulation) through the graveyard of St. Paul's Cathedral, the pulpit-cross and the "shrouds" have both been swept away; and the solemn preachings or controversial harangues which used to inform or convulse the citizens have long ago been silenced. "Ah!" it will be replied, "the very fact of such an increase in population is a reason why open-air addresses could not be tolerated; for they would inevitably lead to tumult and disorder." Surely our recent experience of good behaviour in the multitude, and of the perfect control of police authority, as they have appeared in connection with the Great Exhibition in London, indicates that such an apprehension is groundless. And as the proclamation of religious truth demands (and, we should say, almost invariably obtains) as much respect from the mob, and deserves as much protection from the law, as any worldly demonstration can lay claim to, we throw the excuse to the winds as untenable.

The necessity for the movement which we advocate is beginning to be popularly felt; and we hope that the Church, conscious of her mission and responsibility, will be alert in the cause, and take her proper place. She cannot safely slumber when all around is heaving; and when she does rise, we would have her to do so "decently and in order,"—under the sanction of her highest officers. The instances, which we give in a note,* from recent newspapers are worthy of being put together as "signs of the times," and of a generally spreading feeling which it would be unwise to neglect, if by timely sanction and judicious encouragement they may be rendered effective and organized means of general benefit.

But on one point it is essential that we should not be misunderstood. We have no desire, let it be remembered, to propose that street-preaching should in any way supersede the ordinary practice of preaching in the church. It is adapted, and so it should be resorted to, only for those who are in that condition which creates its necessity—those, in fact, who will listen on no other terms. Neither is it our wish that the adoption of the practice should lead to, or offer an argument in favor of, not building more churches. God forbid! The avowed object of the Street-preacher should be *to bring men to church*, where, if they may not meet with sounder doctrine, they will at least hear more sober language, when they are fit to listen to it. This should be kept prominently in any systematic attempt which may be made; and the preacher should always represent himself, in his addresses, as *a less perfect instrument*, and point to where *the more perfect* is to be found. Thus he would prepare the way for filling churches, and the present demands for new ones would be increased, at the same time that, there can be no doubt, the present efforts to build them would be stimulated.

And now for a few words on the practical application of out-of-door preaching to the claims of the people upon the ministry of the Church—a subject that is undoubtedly not without its embarrassments, but which we cannot think so difficult of settlement as many consider them. But we must consider the cases of England and Scotland separately: for the condition of the Church and the people in the two countries is in many respects so dissimilar, that what may meet the circumstances of the one would be wholly inapplicable to the other.

As regards England, then, in the first place, viewing the matter simply as a legal question, there seems to be no canonical inhibition to a Clergyman preaching either in a street or a field within his own parish. To him is committed *the cure and government of the souls* of his parishioners, and authority *to preach the word of God in the parish Church.* These are the terms of his admission to a benefice; and though they specially authorize preaching *in the Church*, (such special authority being required by law as regards *the Church*,) they express no limitation about preaching elsewhere; whence it is generally concluded that a Clergyman may preach out of the Church, but in the parish, to those of whose souls he has the guardianship. The question, therefore, of open-air address by a Clergyman, so long as he confines it to his parochial limits, is at present a legal point to be settled by the Magistrate rather than the Bishop. What *we* seek, however, is this, that the present position of the question should be improved, and that the practice shall be carefully adopted and extended under the sanction and management of the Episcopate. We do not propose or push it in opposition to the Church's spiritual rulers; on the contrary, it is our respectful desire to aid them, through its instrumentality, towards becoming more thoroughly ἐπίσκοποι—inspectors of Christ's fold—than times of complicated difficulty and imperfect machinery at present allow them to be. We think that godly and efficient men, licenced to the office of out-of-door preachers, would be found by the Bishops invaluable assistants in the work of Evangelization. As to the difficulty of finding *proper* men for this office, if faith did not teach us that the providence of God would furnish them, we should be content to leave that point to the commercial maxim, that the demand would create a supply.

And with regard to the form of license under which they should act, we apprehend that there need be no difficulty whatever. There is a common form of license which, for some special end—such as the advocacy of a religious society's claims—is occasionally granted by a Bishop, *to perform Divine service*, or *the office of a preacher, in any church or chapel within our Diocese*, the Clergyman so licensed *first obtaining the consent of the minister or incumbent of any such church or chapel.* Now, why not extend this into a permission to preach in any part of a parish, provided the incumbent gives his consent? And further, we would remind those who are interested in this subject, and especially those who could authorize and direct its practice, that one of the statutes of the University of Oxford, *de licentiis concedendis* almost expresses the very point for which we contend. The form runs: *Concedimus facultatem et potestatem prædicandi verbum Dei, juxta talentum a Deo tibi concreditum, in quibuscunque Ecclesiis Angliæ, et* CONVENTIBUS PUBLICIS ECCLESIASTICIS AD HOC ACCOMMODATIS, *in perpetuum duraturam.*

If a school, or any other building, can, without consecration, but by a mere revocable license from the Bishop, be made, any day, a fit place for the administration of the Holy Sacraments, as well as for preaching and prayer—if a town hall or an assembly-room suffices for a public meeting, at which Bishops, Priests, and Deacons succeed each other in addresses, which in reality are *sermons*, with the motto of some religious or charitable society for their text, why should it be thought indecorous to advance a few steps beyond the threshold of these buildings to a far more interesting auditory in the street outside—even a crowd of heathenized Christians, who are perishing in soul, whilst, almost within ear-shot of them, the spiritual necessities of the antipodes, it may be, are being proclaimed by their own responsible watchmen!

The case of Scotland differs from that of England, and presents several peculiarities. It may be said, for instance, that we do not need such machinery—that our numbers are far smaller, and that every Clergyman can manage his flock by the ordinary means. Such an objection, however, assumes that the flock will submit to and relish the *ordinary means;* and such an assumption is founded in ignorance. There are in our larger towns and mining and manufacturing districts, crowds of our own "household," (for English and Irish operatives who settle in Scotland must, of course, be considered as such,) sunk in wickedness and vice, whom ordinary means will never affect. To such the street-preacher is as needful as he is in England. But further, the objection implies that we need have no care but for those who profess to be of the same Communion with ourselves. What! shall members of a Church, pure and apostolic in form and doctrine, (as we believe ours to be,) say to the perishing multitudes around—men spiritually destitute—unbelievers—not belonging to any sect—Go to the Establishment, (erroneous in form and doctrine though it be:) theirs is the duty, not ours, to relieve you? How can we escape the duty of relieving the necessity in the midst of which we live? And shall we give them a stone when they ask for bread? If we possess blessings and knowledge beyond our Presbyterian brethren, shall we not endeavor to diffuse them beyond our own selves? Again, if our duty be admitted, and another ground be taken—viz., that if we commence street-preaching, we shall be beaten by the Presbyterians with our own weapons; and that by such an engine we shall never *prove our case*—We answer that the battle is not to the strong, nor the race to the swift: nevertheless, we must fight and run, if we would live and win; and assuredly *our case will never be proved*, unless we show that vitality which is the test, as it is the true result, of Truth. By its fruit the tree is known; and so long as we have the stigma of being only a Church for the rich, we never can become the Church of the poor.

But the circumstances of our Communion, no doubt, limit the extent to which such a movement might be prudently or beneficialy carried. And all that we should propose in the mean time would be, that in cities and districts where there are masses living in ignorance of God, we should send Clergy to address them in the streets, where alone they can obtain a hearing. So long, at least, as there is a field untilled by Christian husbandmen, *we* should surely make some exertion to bring it into cultivation. We are not trammelled by any technical difficulties, supposed or real. The authority and action of our Bishops would undoubtedly, we presume, suffice for the object under consideration. In England, too, as we have said much might be done with that sanction alone. But it is a subject which might well engage the attention of Synods and Convocations, both here and in England; and from such deliberation it would receive consistency and concurrence, which, if not necessary for the institution of the practice, is highly desirable as regards its success.

We have not been thrust headlong into this topic by a sudden gleam of conviction, derived from any accidental source. It was for many years with us, as it doubtless still is with others, a dangerous and unapproachable project, and suggested nothing but the wild figure of the Ranter, whose tub oratory ran the risk of making his subject as contemptible as himself; or the fanaticism of a Whitfield, who would ruthlessly tear in pieces what ought to be preserved, like our Lord's garment, without slit or schism. But after long and deep consideration, and earnest endeavors to see our way through the difficulties which environ the Church, we do not hesitate to record our desire that street-preaching, which has been found both in politics and religion the most powerful lever to stir the interest of the multitude, should be again set in motion on the part of the Church: and our solemn conviction is, that if used carefully, the most blessed results might be expected with confidence from it.

* "The Clergy of Liverpool have fairly commenced a summer campaign of open air preaching. As far as we can learn, no regular plan has been laid down, but each minister intends to devote himself more particularly to the evangelization of the poorer classes in his own district. The Rev. H. M. Mosse, Curate of Christ Church, has been preaching in the neighborhood of Islington Market, and the Rev. S. Minton, Incumbent of St. Silas's, in Norman Street. On Friday evening, the latter gentleman delivered an impressive sermon, to the crowds who, unable to gain admission to St. John's to hear the lecture by the Rev. J. B. Lowe, remained in the yard outside. We understand that the Rev. F. Barker of Edge-hill, and Dr. M'Neile, have also gone out into the 'highways and hedges,' and that other ministers are about to follow their example."—*Liverpool Times.*

"As the Rev. C. Robinson, Incumbent of Holy Trinity Church, Blackburn, was going to his schools on Thursday evening last, he saw a crowd of persons near the wall of the church, and ascertained that they were 'Ranters,' about to commence a service. Mr. Robinson waited till a hymn had been sung, and then informed one of the party, who was mounting a chair, that he was the authorized minister of the district, and would not, if he could help it, allow others to take his duties out of his hands; and since the people had congregated, he would address them. He then got on the chair, and preached a sermon with which all the people present appeared much pleased."—*Blackburn Standard.*

"The Rev. J. K. Marsh, minister of Brimington, near Chesterfield, has lately commenced out-of-door preaching on Brimington Common, and other places in his parish; and we understand the same practice is now observed by many of the Clergy in various parts of the country, who adopt it as a means of addressing such of their parishioners as habitually absent themselves from public worship on the Lord's Day."—*Derby Reporter.*

"The ministers of several denominations have agreed to establish stations for open air preaching during the Sabbath evenings of summer. On Sabbath evening the Rev. Dr. Buchanan of the Free Church preached in the court at the school belonging to his congregation in the Old Wynd, to an audience of more than six hundred persons. Dr. Lorimer preached at Anderston, Dr. King on the Green, and Dr. Anderson in front of the Infirmary. The behaviour of the audiences was most becoming, and the discourses were listened to with much attention. We cannot but anticipate good results from a practice which brings within hearing of gospel truth many who never enter a place of worship."—*Scottish Guardian,* (of Glasgow.)

The various "denominations" are reported to be at the same work in Chester; and the Romanists are resorting to it in various places. Dr. Wiseman himself has been preaching to a mob of Irish from a stage erected for the purpose in an alley of London.

From the New York Ecclesiologist.

Wooden Churches.*

It is not intended, in the few remarks I shall offer, to advocate the building of Wooden Churches in large cities. I consider it a safe axiom in church building, that the sacred structure should be fully equal, in material and construction, to the most costly private or public building in the neighborhood. The house of God—the place where He condescends to put His name—should not be mean or common-place, while surrounded with the appliances of wealth and luxury. The ark of God should not remain under curtains, while men—the children of God—dwell in houses of cedar. Wealth is most honorable, and the wealthy are most honored, when their abundance is devoted to the glory of Him, to whom belongs the silver and the gold. Whatever then Art may do for wealth in the gratification of the most cultivated taste, whatever triumphs it rears—or treasures it accumulates—it is bound to do as much—yea more—for the Temple of the living God. When this is done, wealth is indeed sanctified, and has attained its highest and noblest use.

But I would urge the use of wood in the construction of churches for our rural neighborhoods, and throughout our vast interior. I know that in doing this, I am opposed to the popular sentiment—popular, I mean among church builders—that what are usually considered more durable materials, are alone suited to the holy purpose. But even brick and stone do not always fulfil the promise of their beginning, for in my own neighborhood, I have known one building taken down, and ten others subjected to substantial repairs—the consequence of the imperfect employment of even durable materials. The catalogue of such structures would be largely increased, if we could follow the deceit and fraud, and contemptible sham, which are everywhere manifested, when men rear temples for the worship of God. Man is ever fond of looking on the outward appearance. There is no scarcity of church buildings about us, which to the superficial eye, seem to be everything that could be desired. The foliated capitals, and enriched mouldings—the corbels and groinings, and crockets and finials—all seem to indicate the employment of truthful materials, but a closer inspection reveals the deception; a virtue is assumed which does not exist, and men pretend to glorify God with elaborate Art, while seeking to deceive their fellow men in doing so. Of a truth man was created upright—but he hath sought out many inventions.

I have mentioned one rule in church building—I will suggest another—that generally, the material for a church should be that most abundant in the neighborhood of the proposed work. I admit that this rule is subject to exceptions—for there may be circumstances, when the abundant material is so inaccessible from its peculiar position, that a heavy outlay would be necessary to develope it. But generally, when the Creator has provided a vast store of material, it seems to be pointed out as the one to be employed in the contemplated structure.

It will be admitted that the Church in this country has a great work to perform. In order to fulfil its Divine Mission, it must be planted throughout the land. Its altars must be reared wherever men call upon God. We must not merely follow in the walk of population, we must precede it, and in the exercise of a wise forethought anticipate its wants. We must rear in the forest the rude cross and the log-church, and have ready a spiritual home for the adventurous sons of toil. The first requisite of our western missionaries is a decent and fitting place of worship, and the want of it is frequently urged as their leading discouragement. In view then of our urgent and pressing wants, and the inadequate amount of means at our command, the employment of wood and timber as materials for churches may be safely urged upon suburbs, our inland towns and villages, and the thickly spreading settlements of the west, as economical and fitting. Throughout the country we have the amplest supplies of timber of every quality and variety, which can give strength and durability and beauty to the house of God. A few hours labor of a few resolute hands, suffices to rear in a western clearing, a comfortable home for the travel-worn emigrant—a highly directed zeal would animate the same hands successfully to build a house of Prayer,—rude, it is true,—but just as suitable for its purpose, as the most costly structure of metropolitan luxury. Christian architecture is not so dependent on material, but that rough logs and squared timbers, cobble-stones and hewed stones and bricks, may not equally, according to their degree, serve its purpose. The measure of our offering is governed according to what we have, and not according to that we have not.

I am aware that objections exist against Wooden Churches. The most serious of these are the greater exposure to fire, and the perishable nature of the material. Of the first it will suffice to say—that the usual isolated position of the church in country towns and villages, lessens the danger from quarters exterior to itself; while the rarity of its occupation by night, and ordinary care and oversight during the cold season of the year, protect it from danger from within. The remaining objection—the want of durability—requires a more extended notice.

I suppose it may safely be asserted that a majority of the churches in this country are of wood. Many, a great many, of these are but of recent construction, but we are not without example of old wooden churches, which have existed through several generations, and I have no doubt that a little research would be rewarded by a respectable list of really venerable churches. St. James's Church in the village of Newtown, L. I., was built very early in the last century. I am informed by a valued clerical friend, that the venerable Bishop Benjamin Moore, of this diocese, who died in 1816, at the advanced age of 96 years—used to speak of gathering shingles when he was a boy, during the repairing of the roof of this church. This must have occurred, according to other authorities, in 1735 or '36, so that the church may have been built some 20 or 25 years before that period, and must be upwards of 130 years old. It has received occasional repairs, but very much of the timber is as sound as at the date of its erection. An esteemed correspondent informs me, that several buildings belonging to the Dutch reformed denomination, have been taken down within the last 10 or 20 years, and that some of them are known to have been 100 years old. I may also refer to the old church at Setauket, L. I., as another instance of the durability of good timber. As at Newtown—there is here an absence of an authentic date of erection, but I have recently learned that a subscription paper exists, for building a gallery, dated in 1746—and the local traditions carry the date of the church back to 1720 or 1725. In 1843 this church had some repairs, new sleepers were put in and the unsound portion of the upright posts were cut away, and the building lowered about 18 inches. I understand that the exterior of this church was never painted—that the existing covering of shingles is about 40 years old—and that the structure with ordinary care will last 50 years longer. In addition to these examples, I would also refer to Trinity Church, Newport, built in 1710, and enlarged in 1730, and to the old church at Wickford, R. I., built about the year 1704. The former building has received occasional repairs, and is now in excellent preservation—the latter, I am informed, was taken down about three years since.

In England the attention of Ecclesiologists has been called to a remarkable structure—that of the little wooden church at Greensted, Essex, built in the year 1013. Marvellous as this great age may seem, it appears to have good authority for its high antiquity. The enclosing walls of this church are described* as being of oak—about 6 ft. high and formed of logs, split or sawed asunder; leaving the bark on, and set upright close to one another—and laid on an oak sill, tennoned into a groove, and fastened with oak pins. In restoring this church, which has been recently accomplished,† not a single entire timber was condemned, but every atom that decay had not rendered useless, was worked up—and every timber was placed in the same position it had occupied for upwards of 800 years. The necessity for repairs arose more from the decay of the sills, and the butt ends of the upright posts fitting into them.

The timber churches of Norway have recently attracted attention. It is well known, that in this country is found an abundance of durable and easily wrought timber—and her churches possess many remarkable features, independent of their great antiquity. Some of them are said to date back as far as the 11th and 12th century. A recent traveller‡ describes them as cruciform in shape, with central tower and spire, and high pitched roof, often covered with scale-shaped shingles. The proportions are large, and the general effect is massive to a degree not ordinarily expected from the material employed. The details are elaborate—they have apsidal chancels, transepts—chapels and porches—exterior cloistered galleries—lofty spires, which with the gables are richly ornamented with crosses—and dragons' heads carved in bold relief projecting from the angles, break the general outline with picturesque variety. The church at Hitterdal in the Titlemonken is referred to as an interesting example of the existing churches of its class.‖ The central tower is supported by immense piers, each consisting of a single pine tree of gigantic dimensions.

Now I do not intend to claim for any wooden church we can build here, anything more than a remote approach to the examples I have just referred to. Our growing trees are too rapidly converted into merchantable timber to bid defiance to our changeable climate for so many centuries. But if we allow one hundred years, or even 50 years as the duration of a wooden church, the propriety of building such can scarcely be a question. We ought not to fold our hands, and wait for increase of wealth—we ought not to send our hard-working clergy into the great commercial towns to ask their aid in building an ambitious brick or stone Church, when we are surrounded by forests of the choicest timber. Our duty is rather to avail ourselves of the abundant material that God has placed within our reach, and He will surely accept the offering at our hands. If we have good proportion and correct arrangement, we have everything—no matter what the material may be. The early Jesuit Missionaries among the American Indians built their rustic chapels of the branches of trees, and thatched them with leaves; the floors of earth were covered with rushes; and the Altars were lighted with candles of the native bay-berry. In a newly-cleared country, a church of logs would be the most suitable; and in a neighborhood more advanced, the log Church would give place to one of sawed timbers, and covered with planks and shingles; and this last would be capable of elaboration and ornament, corresponding to the increasing ability of the Parish.

The proper style to be adopted in the erection of wooden churches, admits, perhaps, of some question, and this I would willingly leave to abler heads to decide. I admit, however, that the use of wood supposes the adoption of a simple style of building—one that could be easily managed by the degree of architecturel skill usually found in the interior; but I am not prepared to confine wooden Churches always to a rude though expressive simplicity. So long as wood is capable of ornament, I would not refuse to it a degree of that elaboration which we are accustomed to see in stone work. Christian Architecture is too much indebted to wood, in the glorious examples of ancient work now remaining in England, to deny it the amplest development of all its capabilities; and we may expect that in a country so rich as ours in timber, some appropriate style may obtain, which, while consistent with the established laws of Church Architecture, will not violate any established law of nature. It has been said that in wooden construction we must confine ourselves to square-headed doors and windows, or almost to the angular arch; but I confess, that so long as I see in nature so many and such beautiful form of the arch—so long as such characteristic expression of it as the *oak knee*, for instance, exist, I would not refuse its aid to a wooden Church. Doubtless there are features of stone-work which ought not to be repeated in wood—or at least they should take some different form. A wooden buttress may not be built as we build stone buttresses, and yet a timber brace may be so employed as to support a wall, and be, in fact, a true buttress. Battlements of wood cannot, of course, be tolerated; and the exterior mouldings of doorways, windows and eaves should be bold, simple and expressive. I can see no objection to the use of wooden mullions, or to the proper headings which belong to each style—for all these, and especially for flowing tracery, we have the most ample authority in nature. A roof of high pitch would be necessary to discharge the copious rains of summer, and the accumulated snows of winter. A tower of heavy timber for the bells, and a low open spire, may or may not be thought necessary; but that beautiful feature, the bell gable, may not be omitted. If the clerestory should not be admissible, the surface of roof may be broken by a few dormer windows, placed where the roof is usually hipped, and would serve a double purpose of admitting light and affording ventilation. It will require a sound judgment, and, perhaps, a severe tase, to obtain a building which shall possess an Ecclesiastical character, for it should be remembered that the indulgence of any meretricious ornament will be totally inconsistent with the subdued humility which should be the characteristic of a wooden Church.

We ought to be at no loss for the arrangement of the interior, though in this country, unhappily, we see more of the ornate absurdities of lath and plaster, than the unpretending dignity of honest wood-work. The piers should be of massive timber, hewed into an octagon shape, and resting upon stone bases. The capitals should be simple, and the arches not too ambitious. The flooring should be of planks, and the Nave and Aisles furnished with open seats and wide alleys. The roof, with its various constituents of corbel and wall-plate, hammer-beam and strut, collar-beam and king-post, and rafter and ridge, all furnish materials for the Church-builder, to produce a whole of surpassing beauty. The Chancel and Reredos admit of considerable ornament; and if the material is fitting, and means and skill are sufficient for the purpose, there is scarcely a limit to its use.

In reflecting upon the adaptation of timber and wood for Church building, I find encouragement in the teaching of Holy Scripture, as well as in the exercise of a sound reason. Wood is, without controvery, the simplest of all materials; and a building of logs may be taken as the initial idea, the original germ of the most imposing structure that Pagan or Christian art has ever produced. When a habitation became necessary to man as a place of shelter or repose, the trees of the forest offered a ready material. The Ark of Gophir-wood, built after the express diction of God, is historically interesting to us, as the instrument of saving 'Noah and his family from perishing by water;' but far more so, as the first revealed symbol of the Holy Chatholic Church. When God would have a sanctuary, that He might dwell among men, He directed the Ark of Shittimwood, according to the pattern which He showed Moses on the Mount. And in that later and most glorious work of Solomon, while there were costly stones for the foundation of the House, he built the walls of the House within with boards of cedar; both the floor of the House, and the walls of the ceiling; and he covered the floor of the house with planks of fir; and the cedar of the House within was carved with knops and open flowers—all was cedar—there was no stone seen. In the first recorded instance of a sale and transfer of property, there seems a peculiar significance in the relation 'that all the *trees* were made sure unto Abraham.' The Tabernacles of Israel are compared, to trees of lign Aloes, which the Lord hath planted, and as cedar trees beside the waters. God's faithful children are trees of the Lord—green olive trees in the house of God—and trees of righteousness, the planting of the Lord. Solomon, in the vast accumulations of mental wealth, spake of trees—from the cedar tree that is Lebanon, even unto the hyssop that springeth out of the wall. When all created things are summoned to join in praising the name of the Lord, fruitful trees, and all cedars send the loud chorus, and

* The regular paper read at the October Quarterly Meeting of the New York Ecclesiological Society, by Mr. Charles Congdon.

* T. H. Wyatt Esq., in a paper read before the Inst. of Brit. Architects.
† Letter in the London Times, Jany. 5.
‡ Forester—Norway in 1848–49.
‖ See engraving in this number of the Ecclesiologist.

all the trees of the field clap their hands. When God visited his erring people with his sore judgments, He destroyed their sycamore trees with frost, and poured out His fury upon the trees of the field. The holy Prophet, in rapt vision, celebrates the exaltation of the Church in the accession of the Gentiles. The glory of Lebanon shall come unto thee—the fir tree, the pine tree, and the box, together—to beautify the place of my sanctuary. The royal Poet is stimulated to declare God's glory among all people; and when the Heavens, and the Earth, and the Sea, and the Field, send the loud anthem of praise, then shall ALL THE TREES OF THE WOOD rejoice before the LORD."

Communications.

For the Churchman.

Protestantism in Turkey.

REV. AND DEAR SIR:

The article on this subject, in the last *Churchman*, has awakened in my mind many reminiscences connected with the theme. With most of the events there narrated, or alluded to, I was familiar when they transpired, and I have thought that some additional information, derived from my own experience and observation, might prove interesting to your readers and possibly useful to the Church.

I cannot but think that the relations of Sir Stratford Canning, the British Ambassador at Constantinople, to the subject must have been misunderstood in this country. It has been currently reported that he is in favor of the raising of a Protestant sect from the original Christians of the East, and that he is actually co-operating with those who are laboring to this end. Unless his views have greatly changed within a brief period, this report is widely incorrect. Not many years have passed away since it was a frequent subject of conversation between him and myself, and his views at that time were those upon which our late mission was conducted. He said to me then, that he approved those views, that he thought they presented the true policy which the members of our Church should pursue. When the schism was formed in the Armenian Church in 1846, Sir Stratford Canning distinctly took the ground that he could not favor secessions from the Oriental Churches, that while he stood ready to protect any one, of any name, from persecution on account of religion, in accordance with the stipulations made by the Porte with England shortly before, he would have no hand in promoting schism, that he thought well of the Armenian Church, and that he should deeply regret to have any agency of his, in favor of the free enjoyment of their religious liberty, interpreted into a disposition to sanction the views or the proceedings of the seceders from that Church, in separating from it. With the religious questions involved, he seemed disposed to have nothing to do; and I distinctly understood that the same degree of protection would be extended to a Mohammedan or a Jew, in case of need, as to a Protestant seceder. That this was the tenor of the instructions from his Government at the time, that he was not at liberty to favor secessions from the Oriental Churches, that, in fine, those instructions were in this respect like those transmitted to our own missionaries, by the Foreign Committee and by the presiding Bishop (Griswold), is clear both from the documentary evidence which the article that has occasioned these remarks presents, and from Sir Stratford Canning's conduct at the period. When, soon after the schism alluded to was formed, a deputation in behalf of the seceders waited upon the Ambassador, for the purpose of procuring his assistance, he refused it unless a case of persecution could be made out, and, in his subsequent interference, his protection was extended only to alleged cases of this kind. The first in which he seemed disposed to interfere, was brought to my knowledge by a communication from himself. I had conveyed to him the assurances made to me by the ecclesiastical authorities of the Armenian Church, that they would neither persecute, nor tolerate the persecution of seceders. I had also obtained an interview between the Armenian Patriarch and the Ambassador, in which similar assurances were given. When the case to which I have alluded, occurred, the Ambassador sent to me the documents which he had received, from the interior, on the subject, and I conveyed them immediately to the Armenian Patriarch, asking at the same time the fulfilment of his pledges. The Patriarch entered into the matter with much earnestness, ordered the clergymen against whom the charge had been brought, to come to Constantinople, that the matter might be investigated, and showed, both to Sir Stratford Canning's satisfaction and to my own, at the time, that he was sincere in his professed purpose of discountenancing persecution. This was but one of several cases which I investigated in connection with the Ambassador. In all, his position was the same; that, namely, of discouraging persecution; and, in every case, our own mission took the same ground, of preventing violence, while it gave no sanction to schism.

In the case at Hasbinja, narrated in the article which has led to these remarks, our mission also was interested. It had been reported to me that 150 members of the Greek Church in Syria had declared themselves independent of their Bishop, with whom they had had a quarrel, involving, however, no matters of doctrine, and had professed themselves "English," without knowing any thing of the English Church in distinction from other Protestants. The strife, if I remember rightly, had reference only to some pecuniary, certainly to some secular, affair, and as the Bishops in the interior have a *quasi* temporal as well as spiritual jurisdiction over their co-religionists, the disaffected could relieve themselves from the authority of their Diocesan, only by changing their ecclesiastical relations, and claiming civil protection under their new name. They, therefore, declared themselves "English," and sought the aid of the nearest British Consul, at Damascus. I was also credibly informed, that Bishop Alexander at Jerusalem looked with favor upon the movement, and was disposed to take the seceders under his spiritual care. In this emergency, I applied to Sir Stratford Canning. Our mission was then in correspondence with some of the principal dignitaries and societies in the English Church, and we were all acting in perfect harmony and co-operation among the Eastern Communions. A single case of schism, countenanced by English Consuls and an English Bishop, would be in direct contrariety to all our professions and to the whole bent of our labors. I therefore carried to the Ambassador the letter of the Archbishop of Canterbury, introducing Bishop Alexander to the Prelates of the Oriental Church, in which the strongest professions of friendship and the most earnest assurances against proselytism were freely given. I pointed out to the Ambassador that by this Letter the English Church was as fully committed as she could be by the voice of her Primate, and that an act of schism, patronized by English civilians and an English Bishop, would be a dishonor to us from which we could not easily relieve ourselves. The Ambassador entered fully into my views upon the subject, and as I was going to the Greek Patriarch that day, to set my own Church right in the matter, Sir Stratford Canning requested me to present his own salutations to the Patriarch, with the assurance that no English missionary had aught to do with the schism in question, and that such operations had no sanction from his Church or Government. I conveyed this message to the Patriarch, and it had the effect of greatly relieving his mind, as he had just received a report which attributed the whole movement to the English. This action, I have reason to believe, had much to do with the procuring of the strong instructions from Lord Palmerston to the British Consular authorities in Syria, which are quoted in the article which you have published, and which effectually put a stop to English interference in the matter. Bishop Alexander, of course, followed the leadings of Government, to say nothing of the fact that his Metropolitan, the late Archbishop of Canterbury, coincided entirely in the views and policy of our own Church in those countries, as I know from written and oral correspondence with him on the subject. He was kept informed by me of all the leading events in the East affecting the united relations of the English Church and our own to the Oriental Communions.

This may be enough to show how things were a few years ago. If they are otherwise now, it is owing to a change in the policy of the British Government, and Sir Stratford Canning now represents other instructions. That this is not impossible, any one who has observed the treatment of the Church in England by the present British ministry, will readily admit. But I must be inclined to doubt it, until I see more positive evidence than is presented in reports current in this country. At the late annual meeting of the American Board (Congregational), in Portland, Maine, much was made of Sir Stratford Canning's alleged co-operation with their missionaries, even in their religious labors, and a gold watch was introduced to the evident delight of the audience, as a token of his good-will, the same having been presented by him to one of the missionaries. To one who has resided in the East, a present has not so momentous an aspect, and it required much more to convince me that Sir Stratford Canning has abandoned principles which he formerly declared himself to hold as a churchman, and not merely as a representative of his Government. Of course, his views and opinions are important chiefly as they indicate the course of the British Government. What that Government has to gain by patronizing a Protestant non-episcopal sect, or *any* sect, in the East, I cannot conceive. It must place itself in downright opposition to Russia, the avowed protector of the Greek Church, while it can never hope to raise a Protestant seceding body of sufficient strength to be of any material service in political operations. On the other hand, if it will only combine with the Church of England in carrying out the principles on which we have all unitedly acted in years past, it may gain an influence in the old Oriental Churches (which must ever, in all human probability, comprise the great mass of the Eastern Christians), which will enable it not only to cope successfully with the ambitious designs of Russia, if it has anything to fear from them, (for myself I fear nothing, but rather look upon the patronage of Russia as of the highest importance to the well-being of Eastern Christianity, and know not why both the Church of England and our own should not act with the Russian therein,) but, also to present the most formidable and effectual barrier to the machinations of Rome. But that there are indications that an opposite course is contemplated, that there are some things reported of the recent proceedings of the British Government which are difficult of explanation upon the supposition that it still adheres to its former policy, and that a strong body, chiefly of laymen, is organizing in the Church of England itself, for the purpose of making war upon the Oriental Churches, and of drawing in both the support of the British Government and the British Church to its aid, cannot, I think, be denied. What would be the duty of our own Church in that juncture, especially seeing that we propose to continue our mission in Turkey, is a subject of vast importance, and one on which I may have something to say in a future communication.

In the mean time, I remain,
Your obedient servant,
ORIENS.

P. S. As your readers may not have the Letter of the Archbishop of Canterbury, alluded to in the foregoing communication, fresh in their recollection, I will subjoin it here, from a copy which I received from the Bishop of Gibraltar, being one of the original copies sent to the East by the Archbishop himself.

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To the most Reverend our Brothers in Christ, the Prelates and Bishops of the ancient and apostolic Churches in Syria and the countries adjacent, greeting in the Lord:

We, William, by Divine Providence Archbishop of Canterbury, Primate of all England and Metropolitan, most earnestly commend to your brotherly love the Right Reverend Michael Solomon Alexander, whom we, being well assured of his learning and piety, have consecrated to the office of a Bishop of the United Church of England and Ireland according to the ordinances of our Holy and Apostolic Church, and having obtained the consent of our Sovereign Lady the Queen, have sent out to Jerusalem with author to exercise spiritual jurisdiction, over the Clergy and congregations of our Church, which are now, or which hereafter may be, established in the countries above-mentioned. And in order to prevent any misunderstanding in regard to this our purpose, we think it right to make known to you that we have charged the said Bishop our Brother, not to intermeddle in any way with the jurisdiction of the Prelates or other ecclesiastical dignitaries bearing rule in the Churches of the East, but to show them due reverence and honor, and to be ready on all occasions, and by all the means in his power, to promote a mutual interchange of respect, courtesy and kindness. We have good reason to believe that our Brother is willing, and will feel himself in conscience bound, to follow these our instructions; and we beseech you in the name of our Lord Jesus Christ to receive him as a Brother, and to assist him, as opportunity may offer, with your good offices.

We trust that your Holinesses will accept this communication as a testimony of our respect and affection, and of our hearty desire to secure that amicable intercourse with the ancient Churches of the East, which has been suspended for ages, and which, if restored, may have the effect, with the blessing of God, of putting an end to the divisions which have brought the most grievous calamities on the Church of Christ.

In this hope and with sentiments of the highest respect for your Holinesses, we have affixed our Archiepiscopal Seal to this letter, written with our own hand at our palace of Lambeth, on the twenty-third day of November one thousand eight hundred and forty-one.

W. CANTUAR.

Signed and sealed in the
presence of [SEAL.]
CHRIS. HODGSON,
Secretary to the Archbishop.

For the Churchman.

Bishop Mc Ilvaine on Baptismal Regeneration.

In his Charge on Spiritual Regeneration, Bishop Mc Ilvaine gives some explanations of his language quoted by the author of Letters on Baptismal Regeneration, from the "Preliminary Address" of the Bishop's "Select Family and Parochial Sermons"; and so far as they go, we are glad to receive the explanations: but as the Bishop does not withdraw his assertion that "holy baptism is appointed of Christ *for the very purpose of seeking the regenerating* and sanctifying influences of the Holy Ghost"; and teaches that "the Sacrament of Baptism is *one of the means* of spiritual regeneration," and that "by baptism some children are so grafted into the true Vine as to be *vitally in union with the life* of the tree"; and also permits this address of his to *all* parents to remain uncorrected. "Your infant [and consequently *every* infant] *is now capable* of receiving the Saviour's blessing, and the Saviour is as willing *now* as ever [and never was he unwilling] to bless such little ones": the Bishop, after all, concedes and maintains, first, the fact of spiritual regeneration in baptism; and then, that this fact is commensurate with the allowed capability of every infant to receive spiritual regeneration, and with the allowed willingness of the Saviour to confer it upon every one. This capability the Bishop does not limit, and so it is unlimited, not restricted by any thing either in the infant, its parents, or any being else. In addition, the willingness of the Saviour is unbounded, and likewise ever present and unchanging. But if every infant is absolutely capable of receiving in baptism spiritual regeneration, and the Saviour is then fully willing to confer upon every infant the grace, *where* is the "bar" to its gift in *every* case? According to the Bishop, the bar is not in the infant, nor, moreover, in the Saviour, and therefore not in any secret decree of God to withhold the blessing; and since not in either infant or Saviour, we may, instructed by Bishop McIlvaine's own teaching, again ask, WHERE?

THE AUTHOR OF THE LETTERS.

For the Churchman.

MR. EDITOR:

The church in which I have been accustomed to worship has been materially injured by fire. *The walls and steeple remain sound*, but the wood work is destroyed. A new roof, new furniture, and complete repairs are ordered.

There is great doubt, and some discussion, about consecrating the church anew. Is it necessary, or proper? I ask for information, and guidance.

Respectfully,
Oct. 20, 1851. G. M.

The case seems to resemble that of St. Thomas's church, in this city; and that will doubtless be consecrated. We should say (not knowing the particular church referred to) that the consecration should be celebrated in the above case. The parties in doubt had better apply to their Bishop for his decision, and be governed by it.

[ED. CH'N.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 22, 1851.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to nearly all in arrear, and that the remainder will soon be dispatched. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A very large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Oct. 20, 1851.

Proposed Efforts for the Restoration of Church Unity.

We give below an interesting address on this subject, which has appeared in an English paper, the London Morning Chronicle.

The object is one of the highest moment, and should call for the earnest prayers and active co-operation of Churchmen in the United States. The late Jubilee celebration has shown how widely the spirit of inter-communion extends between the parent church of England and its several branches the Scotch, American and Colonial. Those truly sensible of the spiritual privileges they enjoy as members of the One True Vine, will look with compassion on others less favored, but who evince a piety and zeal not according to knowledge, and will desire that they too may hold fast 'the Unity of the Spirit in the bond of peace." Lamenting the schismatical state as well as doctrinal errors of the "Reformed" and Lutheran bodies on the continent, the wilful rejection of apostolic Unity by the dissenters of Great Britain, and the corruptions and dissensions prevailing in some portions of the Church Catholic, they will be moved by charity to desire that the rebellious position of the former and the grievious corruptions of the latter, may be abandoned, and the Church become one fold under one Shepherd. To this end the truths of the Catholic religion must be fearlessly proclaimed, and the views and opinions inconsistent with them be fearlessly and candidly dealt with. We rejoice to see the proper stand has been taken in the document to which we refer, and we gladly spread it before our readers, in hope that those among them who are competent for the purpose may render such aid and counsel as are contemplated by the movers in the scheme.

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To Members of the Church of England:

The attention of the members of the Church has been of late much directed to the condition of the non-episcopal communities of Christians upon the continent of Europe, and to the relations of the Church of England towards them, in consequence of circumstances arising out of the visit of various foreign pastors to this country, and the correspondences which have ensued upon it. The Archbishop of Canterbury, in a letter lately published, has stated that "episcopal government, and therefore that episcopal ordination, is most agreeable to Scripture, most in accordance with primitive practice, and is in itself 'the more excellent way'."

The Bishop of London again, in his Three Sermons on the Church, preached in Lent 1842, which (as he recently expressed) he wishes should be accepted as declaring his unchanged opinions, lays it down that—

"I have shown that the Church is a spiritual society founded by Jesus Christ, a mystical body of which he is the Head: that it was built up by the Apostles, acting with his authority, under the guidance of the Holy Spirit; and that it was so built up according to a certain form and constitution, which were preserved in every branch of the Universal Church for more than fifteen centuries.

"It appears that, in the execution of the solemn trust so confided to them, the Apostles constituted a certain form of Church government; and committed to the rulers of the churches, which they had founded, the power and the duty of ordaining and sending forth laborers into the Lord's vineyard; that *they* transmitted the sacred deposit to *others*; and that, from the time of the Apostles, for fifteen hundred years, every branch of the Catholic Church was governed by bishops, in regular spiritual descent from the Apostles themselves; and that every act of the Church, specially that of ordaining ministers, was under their care and conduct.

"If then the Episcopal form of Church-government be undoubtedly apostolical in its origin and authority; if the right and the duty of preaching the word of truth and dispensing the sacraments of grace have been transmitted through that channel from the holy Apostles themselves, to the ministers of Episcopal churches; it cannot be otherwise than presumptuous and hazardous for men to turn away their eyes from that pattern, and to separate themselves, or to live in a state of separation, from a Church which can exhibit these credentials of its spiritual authority; and against which none of those charges can be brought which alone justify separation.

I wish to point out the difference which exists as to the bearings of this subject, between those persons who separate themselves from a national Church; which is, beyond question, in all essentials, a branch of the Church Catholic—for instance, our own—and those who are members of national Churches, or congregations, not under episcopal government—as, for example, the inhabitants of those countries on the continent of Europe where the reformed religion prevails as to doctrine, but where the government of the Church is not, as we believe, apostolical.

"Their own Church may not be in that perfect communion with the Catholic Church which would subsist if there was a unity of discipline as well as of doctrine; it may be the duty of their Church to desire that unity, and to take steps for its restoration; and it may be the duty of individual members of that Church to promote the happy consummation by all prudent and peaceable methods; but in the meantime, not thoroughly knowing what may be the impediments which block up the way to Catholic unity, and of necessity render the progress therein tedious and difficult, I dare not pronounce that Church to be cut off altogether from the mystical body of Christ; and I am sure that none of its members are chargeable with the guilt of schism who do not thwart and impede the efforts of the Church itself to assimilate its government and discipline to the apostolical model."

Under these circumstances, the attention of members of the second and third orders of the clergy, and of the laity of England, Scotland, and the United States, is earnestly requested to the charitable obligation which the course of events has imposed upon them, to use their best endeavors to establish, as far as may be compatible with the strict maintenance of the distinctive doctrines of our Church, friendly relations with members of these communities extending over so large a portion of Northern Europe. The object of this friendly intercourse will be to pave the way towards the restoration—either to those communities themselves, or to such congregations formed out of them as may be willing, from their belief in its Catholic obligation, to adopt the primitive polity of the Universal Church—of full communion with ourselves, on the only basis upon which it can be established—viz., an unhesitating confession of the Catholic and apostolic faith "once delivered to the saints," and a recovery of the apostolic ministry of the threefold orders of bishops, priests and deacons, upon the distinct understanding that, in accepting it, they do so as conveying blessings of which in their present condition they are destitute, but without fettering them to identify these with the ceremonies or minor organization of another country.

This appeal is, at present, made exclusively to the second and third orders of the clergy, and to the laity, because they will be able to place themselves in a position of mediation which the Episcopate could not so readily adopt. Their endeavors, moreover, being voluntary, will not compromise either party in any formal manner.

Viewing the momentous interests at stake in such an undertaking, and the dangers either of the admission of false or questionable doctrine, arising out of too speedy a settlement, or of misapprehensions and ill-feeling being engendered by undigested endeavors hastily frustrated or repudiated—it is, in the first instance, proposed to confine the exertions of those interested in the scheme to the collection and propagation of information on either side, and the cultivation of private intercourse. It is trusted that such an enterprise, if entered upon with the single desire of the good of the Christian Church, cannot wholly fail. At the same time it must be steadily borne in mind, that it would be ridiculous, if not presumptuous, to expect (humanly speaking) any sudden or startling success. The evils which it is sought to rectify are too wide-spreading and inveterate to admit of easy or speedy reformation.

With the view of bringing the matter into practical bearing, several members of the Church of England have provisionally combined to collect and publish information upon the religious condition of the Continent—having in their eye the furtherance of the undertaking which has been briefly and completely sketched forth in this paper. It will be a principal study with them to bring the matter under the attention of the members of the Churches in full communion with ourselves, existing in Scotland and the United States. Those Churches, existing independent of the State, will, in a case like the present, be competent to act unfettered by those difficulties of a political description which might embarrass the Bishops of the Established Churches of England and Ireland in the gift of the Apostolic succession to communities who, although henceforward of the same communion with ourselves, would be of different nations and of varying rites.

Those interested in the scheme are desirous, as a further fulfilment of their endeavors to restore Christian unity, to bring, as opportunities offer themselves, the true Catholic and orthodox aspect of the English communion before the eyes of members of the Greek and Roman communions. They likewise wish, as the occasion presents itself, to use persuasion with those ancient and wide-spreading Churches of the East which have so long been separated from Catholic communion, to recover their lost portion, by a distinct repudiation of the errors of Nestorius and Eutyches, for their participation in which—whether at present real or only supposed—they have been for so many ages alienated from the rest of Christendom.

Those who may feel interested in the above proposition are requested to address their communications (if intended for publication) either to Y. Z., care of Messrs. Rivington, Waterloo-place, or to *The Morning Chronicle* newspaper; and if of a private description, to the former address.

COLLECTIONS FOR DOMESTIC MISSIONS.—The following Circular has been issued by the members of the Domestic Committee, and the claim is presented in an urgent and forcible manner to the consciences and sympathies of churchmen. It is surely unnecessary to demonstrate the importance of the cause and the indispensable need of it for extending the dominion of the Church of Christ. It is equally obvious however that the contributions at present made are inadequate to the demand, and unworthy of the resources and strength of the Church. Let us hope that the ensuing season of Advent will show that many both sorrow for the past and are resolved to show their faith by their works for the time to come.

Church Mission, Domestic Committee,
No. 2 Park Place, New York, Oct. 28, 1851.

Reverend and Dear Brother:

The Domestic Committee would again very affectionately remind you, on this return of the season of Advent, of the claims which their Department has, on the Missionary zeal of the Church. The urgency and force with which, on former occasions, applications have been made to the liberality and sympathy of the members of our Communion, are not lessened, but increased, by the present condition and prospects of our country. All the arguments that have heretofore been made use of to further the objects of the Society, can be adduced now, to incite the Missionary spirit, and to awaken an interest in the Missionary work. Every aspect of our social and civil relations should urge us to increased diligence in the discharge of the solemn responsibility resting on us all, to do whatever is in our power for the spread of the Redeemer's kingdom.

As has been customary for several years past, the Committee would now ask, that during the approaching season of Advent, the subject of Domestic Missions may be presented to your people, in such manner as you may deem best adapted to excite that interest, and to promote that liberality, which it is so well calculated to call forth.

It is needless to remind you of the growing necessity for an enlarged charity, and extended effort, to enable the Committee to carry out the idea which the Church had in view, in the establishment of a body to direct the energies of Missionary benevolence, and to suggest the localities for Missionary enterprise. Your own acquaintance with the subject will be sufficient to indicate the absolute necessity of very large additions to the number of men, and very great increase of the means now employed in this department of the Missionary field. To meet the wants of new territories rapidly increasing in population and influence, requiring a very large expenditure to make any adequate provision for their spiritual necessities, a considerable increase is needed to the amount now annually raised.

Twenty-two thousand dollars, and about ninety clergymen, is the estimated expenditure and the actual force, now at the disposal of the Bishops deriving aid from the Committee. Both are obviously inadequate to the growing wants of the country over which they are to be distributed.

Fourteen organised Dioceses, four States, under the charge of two Missionary Bishops, together with the State of California, and the territory of Oregon, are now more or less dependent upon the bounty of the Church, claiming and needing the assistance of this Committee, as the authorized channel and recognized dispenser of her benevolence.

With these considerations, the Committee commend the subject to your notice, earnestly and affectionately asking that, either on the first Sunday in Advent, or on some convenient occasion, the cause of Church extension in our own land may have the evidence and the aid of your sympathy and assistance; and that, in such measure as the powerful influence of the Holy Spirit may direct, and according to the ability which God hath given, may be the offerings of the people entrusted to your care for the benefit of the Domestic Missionary enterprise.

We Remain,
Reverend and Dear Brother,
Yours in Christ,
S. R. Johnson,
Lot Jones,
J. McVickar,
H. J. Whitehouse,
Luther Bradish,
D. A. Cushman,
G. C. Morgan,
Thomas N. Stanford, Treasurer,
To whom all contributions must be forwarded.

Death of the Rev. William Croswell, D. D.

The sudden demise of this most estimable and accomplished clergyman and scholar, has called forth an universal expression of sorrow, in the city of Boston and other parts of the country. We insert the communication intended for our last number, but which was not received in time for publication.

Church of the Advent,
Boston, Nov. 11, 1851.

MY DEAR SIR:

The purpose of this communication is to inform yourself and your readers of an event which has filled our parish with weeping. The Rev. WILLIAM CROSWELL, D. D., Rector of this church, died at his residence in Green-street, on Sunday evening last, at a few minutes before 6 o'clock. He officiated at the church all day as usual, save that the Rev. Mr. Estes preached for him in the morning, and in the afternoon he administered baptism, and preached to the children of the parish. Before the hour of morning service he remarked to some members of his family that he felt in better health and spirits than usual; for he had long been suffering from a nervous disorder which showed itself in certain involuntary movements in the muscles of his face.

During his sermon to the children his frame appeared to be in something of a tremulous and unhealthy state: he put his hand several times to his head, as if to soothe some inward distress; and the children were much affected as they saw, or thought they saw, tears stealing from his eyes. His voice, which was ever gentle and soft, and could scarce shape itself to a tone of reproof but that it would falter into music, meanwhile assumed, as from some presentimental emotion, those tones of tender pathos which rendered his speech no less fit, than if it had been specially meant, for a valedictory to the little ones of his flock. The congregation were struck with the abrupt close of his discourse; they thought he had not finished it, which was indeed the case: nevertheless, with some faltering he went through with the services, and pronounced the benediction without rising from his knees. A coach being provided, he was then helped into it and carried to his house, where, after a severe turn of vomiting, he closed his eyes, and breathed out his life quietly, and without seeming pain. During these last moments the venerable Dr. Eaton was at his side, ministering to him whose ministrations no man living knew better how to prize. A postmortem examination has been held, the result of which ascertained the immediate cause of his death to have been the rupture of a blood-vessel at the base of the brain. Apoplectic tendencies were doubtless hereditary in his constitution; his maternal grandfather having died under a stroke of that kind.

Thus Dr. William Croswell, the gifted and the good, has passed away from us, closing up his useful and beautiful life on the very field and in the very harness, as it were, of his heavenly warfare: the stroke of death literally took him with the words of life upon his lips; the condition, above all others, wherein he would have prayed, and indeed has often said he wished, that the last summons might find him. To a few of his closest friends he had sometime ago expressed the conviction that he was liable to be called away at almost any moment; and he kept himself ready for the event which has surprised his people with a sorrow that may not be told. The worshippers at the Church of the Advent loved him as a father, and honored him greatly as a man. To those whose sick-bed he has softened with his calm sympathies and tender benedictions, ever bringing there

"Continual comfort in a face,
The lineaments of Gospel books,"—

to those his life was indeed precious; but they will not, cannot forget where to look for consolation in this trying hour: with his sweet solemn lessons still fresh in their memory, where, surely, they can never fade, they will not mourn as those that are without hope.

Dr. Croswell was 47 years old last Friday, the 7th inst. He was born at Hudson, New York, and graduated at New Haven; his father, the Rev. Dr. Harry Croswell having removed to the latter place a short time before he entered college. During a portion of his academic life he was a catechumen of Bishop DeLancey; afterwards he studied Theology with Bishop Brownell at Hartford, by whom he was ordained Deacon; and he was admitted to the order of Priests by Bishop Griswold. In 1829 he became Rector of Christ Church in this city, where he continued eleven years. In 1840 he removed to the Diocese of Western New York, on which occasion Bishop Griswold wrote to Bishop DeLancey as follows: "He will leave behind him no Clergyman more highly, more justly, or more generally esteemed, for those qualities which constitute and adorn the gentleman, the scholar, and the faithful minister of Christ. While, with many hundreds of others, I deeply regret his loss to this Diocese, I may well congratulate you on such an accession to yours." Before leaving Boston, Dr. Croswell was married to Miss Turbell, who, together with one child, a daughter, survives him. He continued at Auburn, New York, but four years, the ill-health of his wife obliging him to leave. In the fall of 1844, being in Boston with his family, he was invited to the Rectorship of the Church of the Advent, a parish then newly organized, where he labored till the day, and almost the hour, of his death. He was the first to institute and carry out in Boston the plan of a Church with free sittings, the weekly Offertory, and the daily service; and that Church from the beginning has been a place where all who were so minded, could enjoy the precious gift of our daily Matins and Even Song. That plan has been altogether successful. In this sacred work Dr. Croswell had given himself no rest, and under his wise cherishing, with the blessing of God, a Church has grown up in less than seven years, which unquestionably has at this day more life, more energy, and more operative virtue than any other parish in New-England. We can but hope and pray that the memory of their departed Rector, so deeply beloved and so worthy of their love, will be as an angel of peace to knit and hold that noble cluster of warm hearts, clear heads, and steady hands, into still increasing strength. Doubtless they will adhere most religiously to the order he has established; a course wherein they will hardly be opposed, save by those who prefer their own opinions to the faith once delivered to the saints.

To have done such a piece of work is itself the best possible testimony to the strength and skill of the workman. This is no time to enter upon his literary and intellectual merits: but Dr. Croswell was no ordinary man; we have simply never known one in whom the elements were more choicely mixed up. His mind was a rare and happy combination of genius and practical wisdom; its real greatness being so hidden in its fine proportions, that it took a long and close acquaintance rightly to measure and estimate his powers. His breadth, and compass, and variety of intellectual endowment, his clearness of style and subtlety of method, rendered him an admirable study. Those who only saw the habitual smoothness and severity of his spirit could have little idea what rich treasures of energy and living force were wrapped up in him; what a basis of firm, strong, manly sense and thought did underlie the calm grace of his simple manners and the sweet order of his every day deportment. With less beauty and symmetry, he would have *seemed* to have more strength, of mind and character; the best evidence of his strength being that he knew how to withhold it till he had a fitting occasion for putting it forth. His taste was exquisite: his sermons, which were certainly the best we ever heard, were models of chaste and candid composition; his keen sense of the sacredness of his office keeping out of them all that flippant smartness and brilliancy which distinguishes popular preachers.

Dr. Croswell's piety issued in a still, deep, steady current of good works; his method of religion was to have as much of substance, with as little of surface, as possible. In society he was modest and reserved, and everything about him quietly spoke the delicacy and refinement of the finished gentleman. But, indeed, (for we must close this notice,) he was a high model of christian character; full of honorable, and gentlemanly, and endearing qualities: in a word, his daily life was an embodiment, as far as human frailty may well permit, of the very spirit and genius of our holy religion.

In person Dr. Croswell was above the medium size, finely built, and all together might well be quoted as a pattern of manly beauty. Last night we saw his remains "hearsed in death," and certainly our eye never lighted on a more beautiful vision. It seemed as if the departing spirit had lingered to trace its new-born beauty upon the earthly form where it was used to abide. The noble and venerable father was present to feed his old eyes on the silent breathless beauty of the no less noble, and scarcely less venenerable son.

H.

The following feeling notice appears in the Albany Journal, from the pen of a distinguished clergyman, if we may judge from the initial:

REV. WILLIAM CROSWELL, D. D., OF BOSTON.—How many hearts, in every part of the country, will be profoundly affected at the sudden departure of this eminent and much loved servant of God! It so happened that he had been little known in this community, not having officiated here for many years, and his visits to the city having been infrequent and strictly private; but even here there are very many who will desire to pay a fervent tribute to the memory of this good man; this gentlest and kindest of friends: this lovely christian gentleman; this zealous minister of God's Church; whose spirit, calm and cheerful, but elevated and glowing, kept the fire ever alive on the Altar, and diffused warmth and brightness wherever it appeared. Who ever met him without wishing to meet him again? There was something so soothing and so cheering about his presence, and something so placid and so elevated, that turbulence and passion and care seemed to flee away at the approach of his beaming countenance, while peace and gladness and good will rose up to bid him welcome. And then he was so reflective; the play of his fancy was so beautiful and so christian-like; his thoughts, especially when he was with only a few friends, seemed to mount up so naturally to the dearest objects of christian taste and christian devotion; and often to make themselves apparent so sweetly in his looks and manner, when he was too modest and too reverent to express them fully, that you yielded yourself up to TRUTH and NATURE; you became lost in the contemplation of beautiful and holy things, and found so much of feeling, and so little of art, that you forgot you were communing with an accomplished Christian Poet.

The writer of these few lines assisted at his ordination, when he was admitted to the Sacred Ministry by the Right Rev. Bishop BROWNELL, of Connecticut, and well remembers how he appeared that day, (twenty years or more ago,) and how his whole nature seemed to bow down to receive the awful gift conferred upon him. How many hearts has he won since that day!—won for himself and won for his Divine Master! Where has he ever been without making himself loved! It will be for others to speak of his powers as a writer—as a poet—as a preacher—as a Christian Pastor. Several years ago, at the desire of a number of gentlemen in Boston, he returned to that city, and the *Church of the Advent* was organized, and its holy place opened for daily prayers and a weekly communion; and there, twice every day, he was to be found leading the devotions of an earnest and praying people. His aged father, that valiant soldier of the Cross, who has won so many trophies, yet survives to follow all that is mortal of his gifted Son to the tomb, and to feel and know that that Son has entered into his rest before him! That he departed at the going down of the Sun on God's holy day; that he was called even in the holy place, and in the midst of his sacred ministrations, what is this but a token of the Rest, the Peace, the transporting Service to which he has been exalted! Be this the comfort of that venerated and beloved parent! Be this also our comfort, while we hasten to make ourselves ready, and learn

"in faith to muse,
How grows in Paradise our store."

P.

The *Christian Witness* gives the following account of the funeral:

The funeral of Dr. Croswell was solemnized on Wednesday morning. The Rt. Rev. Bishop Eastburn, and a large number of the Clergy, met at the late residence of the deceased, in Greene street. The Clergy, most of whom were in their gowns, with the Bishop in his Episcopal robes, preceded the bier, which was borne by the Wardens and Vesty of the Church of the Advent, attended by the following pall-bearers in surplices. The Rev. Dr. Edson, of Lowell; the Rev. Dr. Burroughs, of Portsmouth, N. H.; the Rev. Dr. Vinton, of Boston; the Rev. Dr. Wells, of Boston; the Rev. Mr. Greenleaf, of Boston; the Rev. Mr. Mason, of Boston; the Rev. Mr. Clinch, of Boston; the Rev. Mr. Lambert, U. S. N.

The procession was met at the door of the church by the Rt. Rev. Bishop Williams, of Conn., the Rev. Dr. Wainwright, of New York, and the Rev. Drs. Eaton and Strong of this diocese.

The Burial Service was read by the Rev. Dr. Wainwright. The Rt. Rev. Bishop Williams read the portion appointed to be said at the grave. The Church was crowded, with a most solemn assembly, and all the services of the mournful occasion, were deeply impressive. The body was taken for burial to New Haven, in the afternoon train of cars.

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At a meeting of the Episcopal Clergy of the city of Boston, held at the residence of the Bishop of the Diocese, on Tuesday, November 1, 1851, on occasion of the death of the Rev. W. Croswell, D. D., the Bishop was requested to take the chair, and the Rev. Charles Mason was appointed Secretary:—when the following Preamble and Resolutions were adopted:

Whereas it has pleased Almighty God suddenly to remove from this world our reverend brother, the Rev. William Croswell, D. D., Rector of the Church of the Advent; therefore

Resolved, That we view in this startling dispensation of Providence, a peculiarly solemn call to us, his surviving ministerial brethren, to increased fidelity in the preaching of the word, and in the discharge of all the high responsibilities committed to our trust.

Resolved, That we cherish a pleasing remembrance of the personal character of our departed brother; of the accomplishments by which his mind was adorned; of his untiring assiduity in the discharge of his ministerial labors; and of his many Christian graces.

Resolved, That we sympathize deeply with his family, in this their sudden bereavement; and that our prayers shall be offered on their behalf, that, through the Holy Spirit, they may have the richest consolations of those who 'sorrow not as others which have no hope.'

Resolved, That a copy of the foregoing preamble and resolutions be transmitted to the widow and family of our departed brother in the ministry, and inserted in the Christian Witness.

CHARLES MASON, Secretary.

The Vestry of Christ church also adopted appropriate resolutions.

Mrs. Bostwick's Fourth Concert, at Niblo's Saloon, on Tuesday evening last, was crowded and triumphant beyond precedent. Every song was well sung, and exhibited the excellence of her voice, and its brilliant powers and careful cultivation. The gem of the evening, was "Sweet Bird, that shunn'st the voice of folly," with Kyle's flute obligato—the veritable nightingale appears to be uttering its dulcet notes before us and to mock the rival sounds of the soft flute, brilliant as they were. The charming ballads, "The Song of Home," and "Rock'd on the Cradle of the Deep," were each sung with great expression and sweetness, and the old song, "John Anderson, my Jo!" was received in a way which showed it still held its own as a favorite. *Casta Diva* was admirably executed, and confirmed the high idea we have already expressed of her ability in this style of music. We understand that numerous applications for tickets had to be refused for want of room, and that it is contemplated to engage Tripler Hall for next Tuesday evening. Those who attend may rely upon it they will not be disappointed.

Foreign Intelligence.

The *Europa* has arrived at Boston since the appearance of our last.

As usual of late, there is quite a dearth of foreign news.

M. De Thorigny, *Avocat General* of the Court of Appeal in Paris, under Louis Philippe, is the new French Premier. He exhibited much energy and decision while in office as a public functionary, especially during the popular insurrections in Paris and Lyons. The character of the new ministry is on the whole conservative; and they are reported to have unanimously acceded to the expected message of the President.

The death of Maria Therese, Duchesse d'Angouleme, is announced by this arrival. She was the daughter of the ill fated Louis XVI, and the last relic of the revolution of 1793, and, says the *Guardian*, "inherited all the virtues of the family, and never had an opportunity to show whether she shared its faults and foibles."

Arrangements are making in Germany, by the German and Austrian Telegraph Union, to facilitate communication throughout the country. The apparatus now employed by Austria, will be adopted by the other States. A reasonable tariff of prices is to be formed, with regulations to facilitate the transmission of dispatches and other intelligence.

A sharp correspondence has been published between the Neapolitan Ambassador, at St. James's, and Lord Palmerston. The former requested his Lordship to send copies of the Defence in the same way that he had sent Mr. Gladstone's pamphlet, and his Lordship replied in a rather long and emphatic note, refusing to do any thing of the kind, and speaking in strong disapprobation of the measures of that government.

Farini, the historian of the Italian revolution, has been appointed minister of Public Instruction. He is a Roman Catholic, but according to the *Guardian*, the Ultramontanes complain loudly, because he is not of their school, though his book contains nothing disrespectful to the Papacy. Piedmont is assuming an interesting attitude with reference to the Papal power.

A number of clergy in the English Church have long had under consideration, the reading of the Burial Service, and the hardships imposed by law and the want of ecclesiastical discipline. They declare that the present state of the law often compels them to commit "a blasphemous profanation of God's word, and a prostitution of religious offices," and they have drawn up a solemn declaration on the subject, to be considered shortly by the various Church unions.

From the Guardian.

CURIOUS CORRESPONDENCE.—The Brighton Protestant Defence Committee, with a Baronet, Sir Thomas Bloomfield, at their head, have addressed the Primate, declaring their belief that the "refusal to recognize the orders of those Protestant ministers, who, though agreeing with the Church of England in doctrine, have not been Episcopally ordained, tends to injure the great cause of Protestantism, and to weaken that Church;" and congratulate his Grace on his avowal "that Episcopal ordination is not essential to the lawful vocation of a minister in the Church of Christ;" and do not hesitate to avow their conviction "that the safety of the English Church at the present crisis depends mainly, under Providence, upon the cultivation of relations of amity with those who are in harmony with that Church in essentials, who glory in the name of Protestant, and thoroughly appreciate the blessings of the Reformation."

The following is the Archbishop's reply:

ADDINGTON, Croydon, Oct. 13, 1851.

"*Dear Sir*, I am much gratified by the address which you have sent me from the Brighton Protestant Defence Committee on the question which has lately occasioned so much debate—the orders of foreign Protestants.

It does not surprise me that your Committee, having been accustomed to consider the means by which the acts and aggressions of Papal Rome may be most successfully resisted, has perceived that the Roman Catholic doctrines, and the purity of our own, is the ground on which our Reformed Church should take its firmest stand.

"At the same time it would as little represent my sentiments, as it would ill become my station, if I should be suspected of undervaluing the perfect constitution of the Church of England. It is our great privilege to enjoy apostolical discipline, together with apostolical doctrine. But we do not disparage these advantages, when we acknowledge our conviction that foreign Protestants who teach apostolical doctrine, though not under apostolical discipline, may yet be owned of God as faithful ministers of his word and Sacraments, and enjoy his blessing on their labors.

I remain, dear sir,
your faithful and obedient servant,
J. CANTUAR.

Sir Thomas Bloomfield, Bart."

FOUNDATION OF A MISSIONARIES' CHILDREN'S HOME.—The first stone of an institution in connection with the Missionary Society, to be designated the "Missionaries' Children's Home," was laid on Monday by the Earl of Chichester. The Institution has been undertaken by the Church Missionary Society, as a memorial of their late Jubilee in 1849, the Society having then existed for fifty years. It was established in 1799, has been conducted in conformity with the doctrines and practice of the Church of England (??) and its missionaries are under the superintendence of the Bishop of the Diocese where they are placed. The Society has missionary stations in Western and Eastern Africa, in the Mediterranean, in India, Ceylon, China, New Zealand, the West Indies, and North West America.—*Chronicle*.

The Pope has replied by anticipation to the demand for leave to erect a Protestant Church in Rome, by taking from the applicants a precedent on which much weight was laid. Permission was granted in an impulse of gratitude, by Pio Nino, to the American Charge d'Affaires, Mr. Cass, in return for his preventing the Propaganda College from being turned into barracks for Garibaldi's legionaries, during the siege of Rome, for an American congregation to meet within the walls. That permission is now withdrawn, and they must find the best extramural accommodation they can.—*Eng. Churchman*.

It is said that Lord Fitzalan Howard, who lately mar.ied Miss Talbot, is about to follow the example of his father, the Duke of Norfolk, and renounce the Roman schism.—*Ibid*.

The clergy of the Rural Deanery of Cuddesden, in this Diocese, at a recent meeting of the body, resolved, by a majority of one only, to appoint Delegates to the Diocesan Synod about to be held by the Bishop. The Rural Deanery of Woodstock has refused, by a large majority, to sanction the Synod, and have declined appointing any of the number to represent them.—*Oxford Chronicle*.

The Rev. Alexander Watson, Incumbent of St. Mary's Church, Devon, preached his farewell Sermon to the congregation of St. John's Church on Sunday morning, the ministerial duties of which he has performed for the last ten years. A testimonial, the sum collected for which reached upwards of £300, will be presented to the Rev. gentleman.—*CheltenhamPaper*.

The great electric cable for telegraphic communication between our island and the Continent is now completed. An additional mile of cable was manufactured at Wapping, and taken by the Red River Steamer, to Dover and Sandgate:

"At a convenient hour the submerged end of the cable, which lately proved too short, was fished out of the water, and joined to the end of the new portion by brazing the wires together, covering the point of junction over with the needful gutta percha and other isolating matters, and then strongly fastening the whole with iron plates and screws. The additional piece of cable was then payed out, and the free end was carried safely up the French beach to a convenient point for uniting it with the existing system of telegraph wires radiating from Paris."—*Guardian*.

Diocesan Intelligence.

NEW YORK.—The Presiding Bishop of the House of Bishops, has received the consent of the major number of the Standing Committee, to the consecration of the Provisional Bishop Elect of New York, and the other documents in relation to his election, transmitted to him by the Standing Committee of this Diocese.

MASSACHUSETTS.—*Episcopal Visitations*.—The Bishop of the Diocese has recently returned from his autumnal visitations of the Churches in the Western part of the Diocese. The following is a summary of his Episcopal acts. On every occasion of Confirmation the Bishop preached and addressed the candidates. Oct. 1st, Confirmed three in St. John's, Mellville; 2d, Confirmed 2 in St. John's, Wilkinsonville; 3d, Confirmed 2 in Christ Church, Clappville; 5th, Confirmed 3 in All Saints', Worcester; 9th, Confirmed 4 in St. James's, Great Barrington; 10th, Confirmed 3 in Trinity Church, Vandeusenville; 12th, Confirmed 7 in St. Paul's, Stockbridge, and 1 in Trinity Church, Lenox; 14th, Confirmed 6 in St. Luke's, Lanesborough.—*Witness*.

RHODE ISLAND CONVOCATION.—The Rhode Island Missionary convocation held an intermediate meeting at St. Paul's Church, Portsmouth, R. I., on the 4th and 5th of the present month. There were present of the clergy, the Bishop of the Diocese, the Rev. Messrs. Brewer, Chever, Eames, Hathaway, Henshaw, Lumsden, Millett, Warner and the Rector of the Church.

The first service was on Tuesday evening, the 3d inst. Evening prayer was read by the Rev. Mr. Warner, and the sermon preached by the Rev. Mr. Hathaway, on Jer. viii. 22, in which sin was set forth as the soul-destroying malady of our race, and Jesus Christ the Saviour, as the only true Physician. Great as is the hurt of the daughter of God's people, the balm which he freely administers, is an effectual remedy.

On Wednesday, after morning prayer, by the Rev. Mr. Lumsden, an appropriate address was made by the Bishop, founded upon the Gospel for the day, which presents to us the instructive parable of the marriage-feast of the king's son. To ordinary feasts and entertainments, men are ever most ready to come; but there is a feast infinitely rich in its provisions for the spiritual joy of its guests, the gracious invitation to which, (strangely to say) multitudes refuse to accept. They prefer the unsubstantial, unsatisfactory, and fleeting enjoyment of the world and the flesh, to the sweetness and preciousness of God's eternal favor. The Holy Communion followed, an emblem and a foretaste of the holier and closer communion of the redeemed in heaven. Evening prayer having been read by the Rev. Mr. Millett, the Rev. Mr. Henshaw preached from St. Luke viii. 45, "And Jesus said, who touched me?" We we were told wherein consisted the virtue of the afflicted woman's touch, and assured that it is by the same grace of faith alone, we can approach the risen Saviour, and receive from Him pardon, strength, divine consolation. In the evening the service was conducted by the Rev. Mr. Hathaway, and the Bishop preached from Ephesians iii. 8. The deep humility of the Apostle in the reception of the grace of his apostleship, and the unsearchable riches of Christ, in the Gospel, were the prominent topics dwelt upon.

On Thursday, Morning Prayer was read by the Rev. Daniel Henshaw, and the Sermon preached by the Rev. Mr. Millet. His text was Isaiah lxiv. 6, 'We do all fade as a leaf;' a theme most appropriate to the autumnal season. The fading and falling leaf forcibly remind us of the time, rapidly approaching, when the vital spark of life will be extinguished, and our earthly frames shall moulder and decay. In the afternoon, the Rev. Mr. Eames read the service, and the Rev. Mr. Brewer preached upon 1 Kings, xviii. 28. He showed how universally among all nations has existed a sense of sinfulness in the sight of God, and the self-denying and cruel means resorted to by heathen nations to propitiate the Deity. He also pointed out how effectually the sacrifice of Christ upon the cross in our stead, has met this great want of nature, by penitently believing in whom, we can find the richest peace and consolation. At the last service in the evening the Rev. Mr. Warner read prayers, and the Rev. Mr. Eames, preached on the words, 'Who is on the Lord's side.' He illustrated the marks by which God's true people are known, and earnestly exhorted all to seek to possess them. Thus ended an interesting series of religious services, which it is to be hoped have left a durable impression upon all who enjoyed them. We were favored with very pleasant weather, and good congregations were gathered. May He "without whom nothing is strong, nothing holy," impart his richest blessing, causing the seed thus sown, to spring up and bear fruit an hundred fold.—*Christian Witness*.

From the Banner of the Cross.

NEW JERSEY.—*All Saint's Day at Burlington College*—Dear Mr. Editor, I had the pleasure of being present to-day at a most beautiful scene, which will, I am sure, be of interest to your readers. All Saints' Day was the day appointed by the Alumni of the College for planting each a tree as a memorial of themselves, for them which shall come after. At 12 o'clock they assembled in the Chapel of St. Mary's Hall, to attend the noon service and receive the Holy Communion. A procession, composed of the President, Faculty, and Alumni, in their Academic dress, with the undergraduates and visitors, went to the College grounds, and after prayers by the President, with an appropriate address, planted each a tree in "Alumni Avenue," "for the honor of God in the comfort of men." They dined together with the family of the College, in the Refectory, and parted with renewed devotion to the interests of their "Alma Mater." Their motto, as the President most aptly said, "Sic vos non vobis;" their Apostolic rule, 'No man liveth for himself.'

The day was one of the finest and softest of the season, which the Arcadian peasants so beautifully call "the Summer of All Saints," and the custom so new and beautiful, was well suited to the day and to the College, which cherishes so delightful a memory of her faithful sons. May she ever flourish, "like a green bay tree." AESCULUS.

MARYLAND.—A correspondent writes: The very beautiful church ("Emmanuel") just completed at Cumberland, was consecrated on Thursday, October 16th. There was a large number of Clergy from different places, present on the occasion. The consecration sermon was preached by the Rev. Samuel Buel, of the diocese of N. Y. Services were held every day for the remainder of the week. There was a confirmation on Saturday evening, and the Institution of the Rev. D. H. Buel took place on Sunday morning.

From the Banner of the Cross.

MARYLAND.—*Trinity Church, Baltimore*.—Mr. Editor, It is only within a few months, that your useful Journal communicated the fact, that the western section of our city was graced by the erection of a substantial and beautiful Church edifice, (St. Mark's,) consecrated to the service of Almighty God; furnished in all respects to give interest and effect to the services of the Church. In a few weeks, I understand the corner stone of St. Luke's will be laid, in the same section of our growing city, on a beautiful site near Franklin square—thus, fully meeting the wants of that region, and placing the Church in the most favorable position for extension and usefulness.

You will no doubt be pleased to hear, that this spirit of progress is not wholly confined to the western section of the city. I am informed, that through the persevering zeal of the Rev. Rector and congregation of Trinity, there will be, by the blessing of God, a building erected on Broadway the coming Spring, capable of meeting the wants of the eastern section, perhaps, the most interesting and important in the city. I may state here, that it has been built up, within the last six or eight years, has a population of some twenty or thirty thousand, newly-settled, and this congregation, the only representative the Church has in the extreme eastern section.

Though in no way connected with Trinity Church, I feel, for many reasons, a deep interest in its prosperity. It cannot be said to have sprung, as an offshoot from another congregation, much less, from the scattered fragments of Old Trinity; they had long since sought other connections, and were not, when the subject of my present remarks came into being. Some half dozen years since, and that, through the indefatigable exertions of its present Rector, and who I believe at the time had not a single dollar, nor scarcely a member of the Church to bear up his hands, a congregation was formed, and has so increased, as to render it expedient to seek a more desirable location and more capacious building, to meet the present and growing wants of the congregation.

Trinity has been self-supporting from the beginning, owes no Church debt, paid for its present building, and contributed its quota to the charities of the Church. The congregation, though comparatively feeble, have most liberally subscribed; and I am informed, that a moiety at least of the funds necessary for building the new Church has been secured, and that a few thousand dollars, in addition to other available means in hand, will insure the erection of a capacious and substantial building one year hence on Broadway; the lot has been already secured. May I not suggest then, that the claims of Trinity be not only met, but anticipated, and that the friends of the Church in Baltimore, will give to this *pioneer Church*, (for so it may be called) of the *eastern section*, a generous and prompt support, that the glorious Gospel of the Son of God, may be made to cheer the waste places of our heritage, and to diffuse its life and light in conformity with evengelical truth, and apostolic order, where the Church would be virtually unknown and unrepresented, were it not for the exertions of this interesting congregation.

PHŒNIX

ST. LUKE'S CHURCH, BALTIMORE.—*Corner-Stone Laid*.—Allow me space in the Banner for some notice of an event which has excited unusual interest among the Churchmen of Baltimore. The Missionary enterprise resulting in the establishment of St. Luke's Church, was begun in April, 1846, by the Rev. Reuben Riley, at the request of the Bishop. The first service was held in a small, "upper room" hired for the purpose, and attended by but three or four men. A Sunday School was begun at the same time, under the sole charge of the Missionary. The attendance of both gradually increased, until, on the Feast of St. Luke, 1847, a congregation was duly organized under the name of St. Luke's Church, and the faithful Missionary was chosen its first Rector. The interest of the event was enhanced to the young congregation by the presentation about the same time, from some pious ladies of St. Paul's of an elegant Bible and Prayer Book, of a large size; and also by some young ladies of St. Mary's Hall, Baltimore, of a neat and appropriate service of solid silver, for the celebration of the Holy Communion. The growth of the congregation since has been gradual, but sure. The Report to the Convention of 1847 showed, Communicants, 6; Sunday School teachers, 12; scholars, 74. In 1848 the Communicants were 18. In 1849, about the same. In 1850, 23. In 1851, 46—the present number is about 56, with a proportionate congregation. The Church continued under the care of the Rev. Mr. Riley until April of the present year, when, on his regretted removal to another field of labor, the Rev. Francis A. Baker accepted the unanimous call of the Vestry, and entered upon his duties with a kindred spirit of energy and zeal.

The solicitation of funds for the erection of a church building was early commenced by the late Rector, and a considerable amount obtained, besides the offer of a valuable lot. The work of solicitation was renewed this Spring under the auspices of the present Rector, and the subscription list has reached a sum approaching $12,000, an amount nearly sufficient for the erection of the portion of the Church now to be built. It is worthy of note, that every dollar subscribed has been an absolute and free gift, without the expectation of return by the sale of pews; a recourse to which it is earnestly hoped no possible contingency or necessity will ever require, while at the same time, it is the determination of the Vestry carefully to avoid the burden of a debt. It should also be mentioned that by far the largest portion of this amount has been contributed by the liberal members of St. Paul's Church, but recently so heavily taxed in paying off an accumulated debt of their own, of some $30,000.

Another member of that Church, John Glenn, Esq. has also given the large and valuable lot (112 by 158 feet,) upon which the new Church is to be built, in the immediate vicinity of Franklin Square, and of some of the most elegant improvements in the city. Such are the auspices under which the new Church begins its career. And now to the event of the day.

The Laying the Corner-Stone.—That ceremony was appointed, with a happy propriety, for the Feast of All Saints. At 4 o'clock, P. M., the Bishop and Clergy (of whom there were twelve present in surplices,) preceded by the Vestry and Wardens, moved in procession from the residence of the Rector, about a square distant, to a staging erected upon the selected site. The Bishop commenced and conducted the service, according to the form set forth by him for similar occasions, assisted in different portions by the Rev. Dr. Atkinson, of St. Peter's, the Rev. Mr. Leakin, of Trinity, the Rev. Mr. Macfarland, of St. Marks, and others of the Clergy. * * * * * * *

The Church is to be built of native granite, in the early English style of pointed architecture. The walls of rubble work, the doors and window-frames dressed, as also other portions of the masonry requiring a higher finish. The roof will be an open timber one of elaborate design, and the windows will be enriched with stained glass. The Church when completed, will comprise a nave and aisles, transepts, chancel, tower and porch. At present it is proposed to build only the nave and two aisles, leaving the other parts of the design to be added as funds are raised for the purpose.—*Bannner of the Cross*.

PENNSYLVANIA.—During the last month, the Bishop of the Diocese performed the following services, viz:

In the *County of Philadelphia*, he laid the corner-stones of two churches—the Church of the Resurrection, Rising Sun Village, and the Church of the Saviour, West Philadelphia. He also confirmed twenty-nine persons in St. David's Church, Manayunk, and preached in St. Peter's Church, and in the Church of the Messiah, Port Richmond.

In *Montgomery County*, he preached at a Public Hall, in Lower Marion Township

In *Bucks County* he confirmed one person—a member of St. Paul's Church, Doylestown, and preached twice in the same church and read prayers and preached in Trinity Church, Centreville.

In *Wayne County*, he laid the corner-stone of a new Church in Sterling Township, to be called Zion Church—preached and confirmed four persons in St. John's Church, Salem Corners—preached and confirmed four persons in Grace Church, Honesdale. He also baptized the infant son of the Rector, Rev. Mr. Duane, and addressed the congregation on occasion of the Anniversary of the Missionary Association of the Parish.

In *Luzerne County*, he preached and read the eveing service at Trinity Church, Carbondale. He also preached at Dundaff, at the village of Archbald, and at the new and flourishing village of Scranton.

In *Susquehanna County*, he preached and confirmed five persons in St. Andrew's Church, Springville—preached and confirmed one person in St. Paul's Church, Montrose—preached and confirmed one person in St. Mark's Church, New Milford, and preached at the Village of Great Bend.

In *Bradford County*, he preached and confirmed three persons at St. Matthew's Church, Pike—preached in the Presbyterian Church, at Athens—At Troy, admitted to the Diaconate, Mr. Peter S. Ruth, Principal of the Academy in that place, and addressed the congregation on various occasions during the Session of the North-eastern Convocation of Pennsylvania.

THE FLOATING CHURCH *for Seamen in the Port of Philadelphia*.—On the evening of Tuesday, Oct. 28, the Missionary association, to whose zeal Philadelphia is indebted for this noble effort in behalf of her seamen, celebrated their fourth Anniversary.

In the absence of the Bishop, the Rev. Dr. Dorr presided. After Prayer, offered by the President, the annual Report of the Board of Managers was read by Professor Booth. The Missionary then read his Annual Report of the services performed by him, showing the number baptized, confirmed, and the communicants added, as well as the Bibles, Prayer Books, other Books and Tracts distributed by him during the year. Altogether it was a most gratifying and cheering account of faithful and efficient services rendered to Seamen.

There was a plainness and directness in the statements made, bearing upon the duty of Churchmen in this respect, which gave peculiar force to this able Report. We regretted that so many members of the Church *denied themselves* the privilege and benefit of hearing it. The Report however, will be published, and we hope its perusal will impress upon the members of the Church a deeper sense of their duty in sustaining an effort which, even in this early stage of its history, can report such blessed results.

After the reading of the Report, addresses were made by the Rev. Mr. Suddards, the Rev. Dr. Howe, and the Rev. F. Ogilby. A collection was made amounting to (we wont name it) and the services were closed with prayer by the Rev. Dr. Dorr.

It was a matter of deep regret that so few of the members of the Church manifested, by their presence on that evening, their interest in this important Mission. Still, although the Board of Managers had to report a diminution also of active interest in their behalf, encouraging facts were presented, giving the sure promise that this Mission *must* and *will* be sustained by the Church.

And even now enough has been done, in the noble cause for which that Floating Church was launched upon the waters, to repay all the cost and labor, even should it be no longer sustained. But we are sure the spirit and zeal, engaged in this work, will never let it fail. And there is, we hope, sufficient Missionary zeal in our city to sustain at least one City Mission Church within our limits. Apart from the blessing it confers upon seamen, and this is great and incalculable, the Floating Church affords a Sanctuary for a class of our population peculiarly destitute of the means of spiritual improvement. Its open door invites many a heedless wanderer frequenting a part of our city where the Lord's Day is only marked by idleness and more excessive vice and profanity. This is our only City Mission Church. And if New York, besides its City Mission Church, can keep two Churches afloat upon its waters, Philadelphia we hope can keep one Missionary Church from sinking at her wharves.

As a pleasing evidence of the interest felt by those who have enjoyed the benefit of the Floating Church, we are happy to publish the following communication. We hope it may stimulate others to show, in an equally substantial way, their interest in this matter.

To the Editor of the Banner:

Rev. and Dear Sir, I will thank you to give the following note a place in your columns. I believe it will interest many of your readers; not only as a proof that sailors appreciate the kindness that is being shown them, but also as encouragement to persevere in a work which will yet we trust draw forth a response from the "deep" that shall gladden many hearts.

"City of Glasgow Steamship,
Philedlphia, Oct. 30, 1851.

To the Rev. Rich. S. Trapier:

Dear Sir, Often thinking of the kindness our ship's crew received from you, I am willing, with your permission, to have a voluntary subscription box, put on board our ship, for visitors, for the benefit of your Church. If you are willing, please let me know. You can make this public if you think proper. I remain, yours very truly,

(Signed) WILLIAM WILIE, Commander.

"The kindness" which prompted this offer, was my donation of Books to the crew, who, with their officers, always attend services, when in port.

R. S. TRAPIER.

For the Churchman.

ILLINOIS.—*The Scandinavian Mission in Danger*.—*Mr. Editor*, Bishop Chase, for some cause best known to himself, has directed the Domestic board to withdraw the $100 from the Scandinavian Mission at Chicago. This mission never was in more need than now. The generous donation of Jenny Lind *was all expended upon the church and parsonage*, leaving the worthy rector, Rev. Mr. Unonius, to depend entirely upon the small salary of $250 paid by the congregation, and $100 from the Domestic Board. This latter, without notice to the excellent Rector, has, by order of his Diocesan, been withdrawn. It is not our purpose to censure the Bishop, but merely to inform the Church that unless some little foreign aid be extended, *this mission must be lost irrecoverably*. Will not ten wealthy Churches, or wealthy Churchmen give $10 or $20 apiece annually to sustain this great work. I pledge myself for one. A CHICAGO CHURCHMAN.

Nov. 1, 1851.

VIRGINIA.—*A New Parish and Church*.—A few members and friends of our Church, in the vicinity of Harrisonburg, have formed a new parish within the last year, have established the regular services of the Church in that place, and hope to obtain funds for the erection of a Church. * * Although our correspondent has only authorized us to use the materials of a private letter for a statement in reference to this object, we feel that we cannot do it so much justice in any way as by quoting his own language, which is fresh from the spot and definite in its facts:

"You would confer a favor upon the Church in this county—the county which gave Virginia her first Bishop—if you would embody into an article for the Churchman the following facts. It is not known throughout the State that there is such a thing as an Episcopalian in Rockingham county, and this we wish known, so that the Diocese may not be taken unawares when we begin to solicit subscriptions and donations to aid us in building a place to worship in.

"After Convention, last May, a few persons interested in the object, finding that there were about 25 or 30 adult Episcopalians in the county, including some 15 or 20 regular communicants, determined that we would use our best efforts to re-establish the Church in Rockingham. It may be well to say that Rockingham was formerly Episcopal ground, but that the Church went down after the revolutionary war. We had a meeting of those well affected who assisted in forming a parish, to be called Rockingham Parish, which will knock at the doors of the next Convention for admission under this name. Eight gentlemen of the county were chosen as a Vestry who have invited the Rev. J. C. Wheat, now of Staunton, to take charge of the Parish. That gentleman, assisted by the other clergymen of Staunton, has accepted the trust, and for some time past we have had regular services two Sabbaths out of three at this place, and Port Republic, on the Shenandoah river. At Port Republic there is a *free* church (a large portion of the fund to build which was given by an Episcopal family), which is now alternately used by the Episcopal and Methodist congregations. But at this place we have no church, and are dependent upon the courtesy of other denominations. Indeed, there has been no lack of it, and the Pastor of the Lutheran Church has very kindly tendered us the use of his church until we can build one, which offer we gratefully accepted. Our prospects for building up the Episcopal Church again in this region are very flattering. The reasons for the belief it is unnecessary to detail, but the fact is so, and it is highly important in carrying on the enterprise that we should have at least one Church building in the county, which we can call our own, as a rallying ground. We are few in numbers at present and weak in funds. It will require an effort to raise our minister's salary, but still we have heart enough to give something toward our building and look to the liberality of the Church throughout the State to push us through. Our desires are very limited. We will be content with a small Church, not costing over $1500 or $2000, including cost of lot, building and furniture. We are confident that if we are brought to the notice of the churchmen of the State, they will push us through. Indeed one Sunday's collection in each parish would raise the money, I have no doubt."—*Southern Churchman*.

SOUTH CAROLINA.—*Ordination*.—On the 19th Sunday after Trinity, (October 26,) in "Grace Church, Charleston, the Rev. J. Grimke Drayton, Deacon, was ordained Priest—being presented by the Rev. W. W. Spear, who preached the sermon, and concurred with the Rev. E. Phillips in "the laying on of hands," by the Bishop.—*Gospel Messenger*.

WE have received the QUARTERLY REVIEW for *October*, republished by Messrs. L. Scott & Co., the *Mentor* for November, good as usual, and the *Moravian Missionary Miscellany*.

New Publications.

THE NEW YORK ECCLESIOLOGIST for November has been published by Messrs. Stanford & Swords, and is a double number. Its contents are more than usually interesting. There is for a frontispiece a good lithograph of the singular and ancient Church at Nitterdal in Norway. We have first, No. 2 of the able papers on the "*Rise and Progress of Gothic Architecture*"; 2. On the "Sacredness of Churches" is written in a proper spirit, and may be read with profit; 3. *Stained Glass*, with some useful remarks; 4. *Consecration of Church Plate*,—The author contends that the fitness of things and analogy requires that the altar plate should be specially consecrated, and adduces many apt illustrations from the Church of England; 5. *Monumental Inscriptions*, giving a number remarkable alike for bad theology and bad taste. *Descriptions* of new Churches: St. Georges, Milford,—a plan for St. Peter's, Morristown,—Church of the Holy Trinity, Watertown, —Zion, Rome, and Emmanuel, Adams, N. Y. The first of a series of papers proposed, *On the Use of Sculpture and Painting in Churches* promises well. An interesting extract is given from the Rev. John Chandler's "*Life of William of Wykeham*, relating the rebuilding the nave of Winchester Cathedral. The Proceedings of the October meeting of the Ecclesiological Society contain among other things an instructive paper on *Wooden Churches*, which will be found on our first page, and the excellent address of the Bishop of Fredericton on Cathedrals and the Choral Service.

We think this one of the best numbers that has yet appeared.

Several notices prepared are unavoidably omitted.

We have not seen the book referred to below, but are assured that the description given is well deserved.

FIRST VISIT TO EUROPE, by Andrew Dickinson. Putnam.

The book notices in periodicals are not sufficiently read or appreciated. People might enjoy many more intellectual delights than they do, if they would read the recommendations of judicious critics. Here, for example, is a neat new volume that will pay a large profit upon the small amount of money and time necessary to purchase and read it. The author, by his easy style, seems to make himself so perfectly at home with his reader, that one listens to him as to a member of the family—just returned from an interesting tour. His pages are better than daguerreotypes. They are "Hillotypes;" for not only do objects appear in beautiful lights and shadows, but their very tints are given with such fidelity that the reader seems to go hand in hand with the author, actually seeing everything for himself. It is a handbook for a household, whereby the aged may travel without fatigue, and the young may see much of the world without the usual expense and danger. Read it by all means. ‡

CLERICAL CHANGES.

The Rev. G. W. Timlow has accepted a unanimous invitation to the rectorship of Calvary Church, Williamsburgh.

All letters, papers, &c., intended for the Rev. John F. Pryse, are to be addressed to "Mount Savage, Allegany County, Md.

The Rev. M. F. Maury, having received and accepted a call to St. Paul's Church, Selma, Alabama, desires all letters and papers intended for him, to be directed accordingly.

TO CORRESPONDENTS.

The communication of H. was in some degree anticipated, when we received it. We shall give the greater part next week.

"T." and "Christophilus" have been received and shall have an early insertion.

Married.

In Zion Church, Morris, N. Y., on the 12th inst., by the Rev. Wm. H. Hill, Ellery W. Palmer, of Kingston, C. W., to Miss Sarah L. Shepherd of Morris.

Died.

At Woodroofe, near Bytown, Canada West, on Friday, the 24th ult., aged 66, Anne, wife of Captain George W. Baker, late of the Royal Artillery, British Army.

Mrs. Baker departed this life "in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favor (as it is believed) with God, and in perfect charity with all the world."

Requiescat in pace.

At Providence, R. I. on the morning of the 5th inst., in the 55th year of his age, the Hon. Albert Gallup, lately of Albany, N. Y. He died in the communion of the Catholic Church, and in the comfort of a religious hope. His funeral was attended on the 7th by the Rt. Rev. the Bishop of Rhode Island.

OBITUARY.—[From an Albany Paper.]—It is due to the memory of one so long and favorably known in the city and county, to speak of his merits and character as they were regarded by his numerous friends here. Mr. Gallup was a native of this county, and here his brothers and relatives, among the most valued and respectable citizens of the county, still reside. During an active life for forty years, after he had reached the age of manhood, he received many proofs of the popular favor, and of the confidence and regard in which he was held by his fellow citizens. In early life, he was called to various local trusts of responsibility. As Sheriff of the city and county, he evinced the highest capacity and efficiency. He represented this Congressional district in the 25th Congress, with the warm approval of his friends and constituents. And he subsequently discharged the duties of Collector of this port, under the administration of Mr. Polk, in the most satisfactory manner to all parties. Early in the present year, he removed, with his family, to Providence. As a man, he exhibited noble and generous qualities—as a son, a husband, and a father, he was endeared to a family circle of the highest worth and affectionate devotion. By them, and by his friends, his death is sincerely lamented.

Philoclean Hall, Nov. 14th.

Whereas, by an afflicting Providence, our society has been deprived of a devoted and well beloved brother, therefore

Resolved, That in the death of Watts Galusha, this society has been called to mourn one who has ever been an active friend and fellow member.

Resolved. That in our bereavement we humbly bow to the unsearchable will of Him "who doeth all things well."

Resolved, That we do sincerely sympathize with the bereaved family and friends of the deceased.

Resolved, That the badges of the society be shrouded in mourning for thirty days.

Resolved, That those resolutions be published in the Christian Intelligencer, Churchman, and Newark Daily, and a copy be sent to the family of deceased.

John A. De Baun,
Cornelius I Esselstyn,
T. Wilton Hill,
Com. Philoclean Society.

On Saturday morning, Nov. 15, in the 25th year of his age, Rev. T. Jarvis Carter, Rector of Grace Church, Cleveland, Ohio.

An obituary notice will appear next week.

Notices.

LADIES' FAIR.

The Ladies of the Free Church of the Holy Martyrs wil hold a Fair for the benefit of said church on Monday, Tuesday, and Wednesday, Dec. 22, 23, 24. They would solicit aid towards this object. Donations will be thankfully received by Mrs. James Millett, 308 Broome St.

Nov. 17, 1851.

The Thirty-Eighth Anniversary of the Association for the Relief of respectable Aged Indigent Females, will be held on Friday, the 28th inst, at 12 o'clock, at their Asylum in 20th st., between the 2d and 3d Avenues, when the Annual Report will be read and an address be delivered.

The friends of this charity are respectfully invited to attend.

New York, Nov. 17, 1851

TRINITY CHURCH.

On Sunday Morning next, the 23rd inst., a collection will be made in aid of the funds of the "New York Bible and Common Prayer Book Society," whose treasury is exhausted by the extensive gratuitous distributions to all in need of either Bibles, Testaments or Prayer Books. The liberality of Churchmen is confidently appealed to, for a helpin hand to replenish the empty treasury.

LADIES' FAIR.

The ladies of the Free Church of the Epiphany propose holding a Fair to aid in defraying the necessary expenses of said church, on Wednesday and Thursday, Dec. 17 and 18. They take the liberty of earnestly soliciting from their friends assistance in the preparatory work Any donations, articles suitable for the purpose, or materials of which they may be made, left with Mrs. Lot Jones, 77 2d Avenne, or Mrs. William T. Pinkney, 220 Henry st., will be thankfully received.

Nov. 15, 1851.—4t

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.
Oct. 4—tf

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 12th inst.

By Wm V J Mercer, Esq, Treas W N Y,: Trinity, Utica, 9 51, St Peters, Westfield, 2, St Pauls, Lewiston, 3,—14 81; a lady of St John's Chapel, 10. Total, 24 81.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov 19, 1851 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 12th inst.

Zion ch, East Bloomfield, W N Y, Rev S Davis, 1; St Johns, East Poultney, Vt, Rev O Hopson, 2; a lady of St Johns chapel, 5; total, 8.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov 19, 1851. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Nov. 11, viz:

From the Treas of the Diocese of W N Y, from the various parishes of that diocese, 347 36, and $51, trust funds; H P B, Watertown, Ct, 3; Trinity, Southport, Ct, 30; a friend to missions, for Ill, 40; individuals of St Pauls ch, New Haven, Ct, of wh 2 is for Or, 8. Thro' J K Sass, R A in S C, St Stephens and Upper St Johns, for the Southwest, 100; ch of Holy Trinity, Grahamville, 30; mo mis'y Lec, 2 50; St Philips, Charleston, for Bp Freeman's jur'n, 15; St Davids, Cheraw, 11;—158 50. Total, 586 86.

THOMAS N. STANFORD, Treas.,
New York, Nov 18, 1851. 137 Broadway

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Oct. 28, the following contributions, viz.:

Worth, Doylestown, Pa, 7 50; legacy, J Thompson, (colored) Newark, 50; Ascension, Balt, for St Marks, C P, 44 74, S S of do, for do, 44 74, S S, ed Rd and Rosa Kellin, Af, 20,—94 74; St Marks, Warren, R I, 28 50, and Chi, 1 50; Charleston, S C, mon lec, 2 50; Holy Trinity, Grahamsville, 55; St Peters, Balt, St Marks, Cape Palmas, 100; St Johns, Concord, Pa, 1; Rockdale, 4; Dr Seymour, Accomoc, 10; T G of Georgetown, D C, Af Orph Asyl, 50; Pottstown, 15; Do, M & A, 10; W O O, by Mr Syle, 10; A C R, Orph Asy Af, 10; St James, Phila, 92 57; Christ, Gardiner, Me, 28; do S S, Af, ed, 20; a friend of m's, S C, Orph Asy Af, 40, African ch, Balt, for St Marks C P, 21; Rev S B Bostwick, Sandy Hill, 2; St Pauls, Sing Sing, 7; St James, Fair Haven, Ct, 5; Christ, Alex'a, St Marks, C Pal, 30; St James, Zanesville, Af, 43; Diocese of W N Y, 463 38; St Pauls, Alex, Va, Af, 33, do, A B Wilmer's fam, St Marks, C P, 10, do, S S class for do, 3,—46; student of Trin Coll, Hartford, Af, 5; Holy Trinity, Brooklyn, Miss Kinsey, thro' Benev As'n, for Bp Payne Af, 20; a friend to m'ns, N Y, for Af and Chi, 100; total 1376 69.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Nov 15, 1851. No. 86 William-st.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

A Friend, thro' S P C Van Bokkelin, 10; W Romaine, 2; J H F. 10; a Friend in Brooklyn, 5; T P C, 50.

A bundle of clothing, thro' Messrs S & S, and one also from the Brooklyn Friend.

Donations in clothing, half-worn or otherwise, can always be put to good use, as we are constantly receiving at the home, unfortunate and destitute seamen.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway.
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Nov 17, 1851.

☞A THANK-OFFERING FOR THE POOR.☜
FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a Friend, a bundle of clothing.

He would venture to suggest to *other friends*, that, as the day appointed for the Annual Thanksgiving is at hand, a *Thank Offering* for the same object, would be peculiarly welcome and cheer many a desponding heart. Applications for assistance havh been unusually numerous; and at former period, have the claims presented been of a more urgent and affecting nature. This Anniversary, so exhilarating to those who are strangers to the pressure of want, finds the home of the poor darkened with sorrow, and destitute of earthly consolation. Will not the remembrance of past mercies excite the benevolent to pity the suffering and light up a smile of joy in the abode of penury?

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.
Nov. 18, 1851. 2t

Advertisements.

LITTELL'S LIVING AGE, No. 393, 12½ cents.

CONTENTS.

1. Official Catalogue of the Great Exhibition, *Edinburgh Review*.
2. The British Exodus, *Times and Spec.*
3. Hope for Sir John Franklin, *Spec.*
4. Free Trade in Germany, *Exam.*
5. Australian Ophir, *Do.*
6. Catskill Mountains, *Home Book of the Picturesque.*
7. Reverie of an Old Maid, *National Era.*
8. Ship sunk by a Whale, *Panama Herald.*
9. Mirabeau and the Count de la Marck, *Quarterly Rev.*
10. News of the Week, *Spec. & Exam.*

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HOUSEKEEPER Wanted, In a Large Female School. Apply with references to H. R. Hudson, 119 Fulton St, New York.
Nov 22—3t$

A Presbyter Of the Diocese of New York respectfully tenders his services, (morning or afternoon,) to any congregation which may need assistance. A line addressed to "Catholic," at the Churchman Office, No. 12 John St., will receive attention.

HOBART HALL ACADEMY.
HOLLAND PATENT, ONEIDA CO., 12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.

FALL TERM

Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.

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Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D.D., New York.
Aug. 23. 3m

Poetry.

Ordination Hymn.

Written for the Occasion, by Rev. Samuel Gilman, D. D., of Charleston, S. C.

Father! thy rich spirit shed
On this youthful suppliant's head;
Soothe his self-distrusting tears,
Temper his abounding fears;
Guide his vast and high desire,
Touch his lips with coals of fire;
Pour thy wrath upon his soul,
O'er the thirsting Church to roll.

In thy vineyard called to toil,
Wisely may he search the soil:
Sinners may he love and win,
While he hates and brands the sin.
Give him boldness for the right,
Give him meekness in the fight,
Teach him zeal and care to blend,
Give him patience to the end.

Seal, this day, the vows that hold
Flock and shepherd in one fold.
May he well these mandates keep,
Feed my lambs and feed my sheep!
Bless his home; his watch-tower bless;
Lead him with thy gentleness,
In the path once taught and trod,
By the enduring Son of God.

Grant him, in his charge to find
Listening ear and fervent mind,
Helpful counsels, deepening peace,
Earnest life, and glad increase,
May they, by each other led,
Grow to one in Christ their head,
And, at last, together be
Ripe for Heaven and meet for thee!

[Boston Transcript.

Selected Matter.

From the Commercial Advertiser.

History of the New York Post Office.

Continued.

After the establishment of the post between Boston and New York, a mail would leave New York and Boston once a fortnight on Monday mornings, that the post-riders would reach Saybrook, Ct., the following Saturday evenings, and would there exchange their mails.

Saybrook in those days appears to have been a sort of half-way house between New York and Boston, and it was, doubtless, thought to be very fast travelling to reach Saybrook at the close of the week.

The New York Gazette (Weekly) for the 29th November, 1731, contains five advertisements only, two of which I transcribe, as follows:

"Notice is hereby given, that the Boston and Philadelphia Posts, will set out to-morrow at nine o'clock in the morning, to perform the stages once a fortnight during the *three winter months.*"

"Whoever inclines to perform the *Foot* Post to Albany through the winter, they may apply to Richard Nichols, Esq., Postmaster, and agree for the same."

In 1732 a general post office was established in this city, and regulations were set up requiring masters of vessels to deliver at the post office all letters brought from beyond the seas.

In the same Gazette, for the week ending the 3d May, 1732, the following notice is inserted:

"The New York post office will be removed to-morrow to the uppermost of the two new houses in Broadway, opposite to the end of Beaver street."

In 1736, during the Spring and Summer, the Boston and Philadelphia posts set out at 3 P. M., to perform their stages, once a week. By this new arrangement, travelling and correspondence were greatly facilitated between those cities, and answers could be received in the course of two weeks, whereas, five years before, it required a month.

In 1753, notice was given that the post office at the Bowling Green, Broadway, will be open any day save Saturday afternoon, and Sunday from 8 to 12 A. M., and from 2 to 4 P. M., except on *post nights*, when attendance will be given till *ten* at night—signed by Alex. Colden, deputy postmaster, post office secretary and comptroller. In 1775, Alex. Colden was the postmaster, and agent packet boats which left for England once a month.

In this year (1775) the Boston mails ran *twice* a week; Albany and Canada once a week. At this period there seems to have been but one clerk, named Henricus Boel.

Watson, in his recollections of affairs in New York state and city, states that there was only a mail once a fortnight from Herkimer, carried in a valise, on a horse, and that was often rode by a woman. After a few years, he says that it required a sulky to carry the mails; the next change brought on a sort of platform between the wheels; and when it became necessary to use a stage-coach for the mails and passengers, it was the wonder of all the people in that region. He says, also, that the carriage of the mail between New York and Philadelphia, since the passage of the resolution, was a very small matter; it was hardly an affair to be robbed, for a boy, without any means of defence, took the whole, in saddle-bags, on horseback, three times a week.

Having been connected with the Post Office Department for upwards of thirty-five years, thirty of which I have been employed in the New York city post office, I will now proceed to speak of its great increase of revenue and correspondence.

"Franklin's ledger," a small cap book of 70 or 80 pages, is preserved, and commences in 1776, but the next is lost, and three of the early "appointment books."

The number of post offices in the Union on the 5th October, 1776, was 46—the nett revenue from which was £713 9s. 9 1-2d.; this seems to have been after paying various expenses—to "post rider"—"Mr. Franklin," Mr. Hazard, &c. The balance of quarterly accounts ending October 5, 1776, at New York was £54 16s. 4d!

The postage collected at New York from 1st October 1789, to 1st October 1790, was	$4,840 05
Less Commission, &c	1,933 43
Nett	$2,906 62

The nett amount collected in 1800 was	$31,010 56
The post offices in the U. S. in 1789 cannot be ascertained. January 1, 1790, there were 75, and the revenue	$37,935
In 1800, 908 post offices, revenue	$280,804

William Bedlow appears to have been the first postmaster at New York, after the close of the revolutionary war; his name is found in connection with the accounts in 1785. In 1790, Sebastian Beauman was in office; he renders accounts to Oct. 19, 1803.

Josias Ten Eyck from that date to February 8, 1804, and Theodorus Baily, to 1828. Baily's appointment is dated January 2, 1804.

January, 1790, New York to Albany, DeHart and Kinney receive the *postage* for carrying the mail.

1791. Contractor, Boston to New York, Levi Pease		$2,500 00
New York to Philadelphia, five times a week, to John Inskeep		1,233,33
New York, for year ending Oct. 5, 1791.		
Amount collected		5,537 18
Paid ship letters	59 80	
Incidental expenses	193 55	
Commission	1,107 42	
Commission per letter	88 06	
Allowance on British packet letters	300 00	1,748 83
Nett amount		$3,788 35

Colonel Sebastian Beauman, who is spoken of above as postmaster of this city from 1790 to 1803, had been an officer in the revolutionary war, had done the state good service, and was rewarded with this appointment, which he held until his death.

As an instance of the small amount of business transacted at the New York post office at the period now referred to, say in 1791 and 1792, the nett amount of postage collected for one year was only $3,788 84. The grandson of Colonel Beauman has informed me that his mother was the only clerk or assistant to the postmaster during a portion of the time he was in office.

General Theodorus Bailey was appointed postmaster at New York, on the 2d January, 1804, and entered upon the duties of his office on the 8th February ensuing, and continued to hold the office until his death, in 1828.

* * * * * * * * *

General Bailey was succeeded in the post office by Samuel L. Governeur, the son-in-law of ex-President Monroe. He was appointed by John Quincy Adams, and held the office for about eight years.

In 1836, J. I. Coddington, Esq., was appointed by President Jackson, and re-appointed in 1840 by President Van Buren. In 1843, Col. John L. Graham was appointed by President Tyler. In 1845, Robert H. Morris, Esq., was appointed by President Polk. Mr. Morris served a full term of four years. He was succeeded by our present much respected postmaster, Wm. V. Brady, Esq., who was appointed in May, 1849, by Gen. Taylor.

In a period, then, of 60 years, there have been only *seven* postmasters, including the present incumbent, for this city; all of whom, except Col. Beauman and Gen. Bailey, are still living in this city, with the exception of Mr. Governeur, who resides on his farm in Virginia. It is said that Gen. Bailey was the first postmaster who put up boxes in the post office for the accommodation of merchants and others in this city. I have been credibly informed that when the suggestion was first made to him to put up such boxes—say 100 or 200—he declined, on the ground that enough could not be rented to pay for their being made; but being further pressed, and an offer being made to indemnify him against loss, a few boxes were put up, which number has been increased from time to time, till it has reached nearly 3,600. At that time, 100 boxes could hardly be rented at $2.50 each—in 1851 scarcely a vacant box can be had out of 3,600 at $4 per annum. There are a few persons still living, and occupying boxes, who were among the first subscribers, and have the same numbers as at first. My own recollection goes back to 1819, and in many cases the same family names are now found on the boxes.

As regards the number of persons employed in the New York post office, in 1819, there were 6 clerks and 6 letter carriers only; now there are 92 clerks and 41 carriers.

The Evergreen, OR MONTHLY CHURCH OFFERING, for 1852.

The attention of Episcopalians is asked to the new volume of the above Magazine. The amount of reading matter will be *increased* nearly *one-fourth*. The number of contributors is constantly enlarging, and the proprietor will furnish a Magazine for the ensuing year equal to any published.

The Evergreen comprises reading, both solid and entertaining, for the *Christian Family*, and looks to Episcopalians for support. The terms are $2.00 a year, *in advance*, but where the names of two or more subscribers are forwarded with the cash, they will be furnished at *one dollar and fifty cents* each. Each number will contain thirty-two pages of reading matter, and a beautiful steel engraving.

We shall commence with the first of January number the publication of "*The Queen's Fate*," by a new contributor. The scene is laid in Judea, in the days of Herod the Great, and the scenes depicted are of the most thrilling interest. We shall also have a Sketch by the Rev. FREDERICK W. SHELTON, and letters from Jerusalem, supposed to have been written in the days of Pontius Pilate, will be contributed by PROFESSOR INGRAHAM. The Magazine will also contain other papers of interest and importance.

We append the following recommendation:

"We hereby recommend 'The Evergreen' as a Magazine, valuable for useful and entertaining reading, and calculated to forward individual and family religious improvement on sound principles."

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A. Bloomer Hart, Rector of the Advent Church,
William Walton, Editor of the Churchman,
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Nov 15.—4t

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

FALL TERM Of this Institution will commence on Monday, 2d of November next. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.

Oct. 4, 1851.—tf

THE BRITISH PERIODICALS AND THE FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the

"*Farmer's Guide to Scientific and Practical Agriculture,*"

By Henry Stevens, F. R. S., of Edinburgh, author of the "*Book of the Farm*," &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c.

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The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is sold at 25 cents each, or $5 for the entire work in numbers, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz

THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
AND
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

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_ Orders from clubs must be sent direct to the publishers as no discount from these prices can be allowed to Agents.

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☞ Remittances and communications should be always addressed, post-paid or franked, to the Publishers.

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Ruth Churchill is a neat volume, printed on elegant paper. The authoress has so well acquitted herself that few can fail to be interested, or receive a real benefit from its perusal. It should be on the table of every Christian family.—Day Book.

Nov 15.—2t

Will be Published, On Saturday, Nov. 15th,

By C. Shepard & Co., 152 Fulton St., The Christian Year, or Sermons for each Sunday and Principal Holydays, by Rev. W. H. Lewis, D. D., Rector of the Church of the Holy Trinity, Brooklyn, N. Y.

Nov. 15—3t

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Letters to a Young Person Becoming a Member of a Church Choir	3
The Loss of the Kent East Indiaman	4½
The Jewels, or Michael Ashdell's Trial	8

Address orders to
DANIEL DANA, JR., Agent,
20 John street, New York.

Nov. 15.—tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st, corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers. Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh.

June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Commmon Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot. Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal. Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE SIXTEENTH SESSION of this English and Classical Institution, will commence on the 1st of November. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. B. JAQUES, Rector.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY.
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

REPORT FOR SEPT., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Sept., 1851, has issued One Hundred and twenty-seven new policies, viz:

To Merchants	31	To Manufacturers	25
Lawyers	0	Mechanics	7
Clerks	8	Agents	5
Farmers	11	Clergymen	0
Ladies	0	Machinists	
Physicians	11	Public Officers	7
Hotel Keepers	4	Planters	2
Architects	2	Navigators	3
Teachers	2	Others	9
	69		58
Total for the month,			127
Whole number of policies issued by the Company,			7530

Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Recording Secretary,
FREDERICK W. WELCHMAN, 84 Broad st.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and, when necessary, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.